

啓明大学校 校牧室

Office of the Chaplain, Keimyung University

James Grayson

대구시남구대명동 2139

Tae-myong Dong 2139

Taegu, Korea

Tel. 67-1321-30

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Dear Sam and Eileen,

I hope that you had a good trip to the various parts of the world which you've visited and also that you had a safe and comfortable return.

I'd like to ask you a favor, if I may. As you know I'm writing a biography of John Ross which I've tentatively entitled A Spark In Northeast Asia. I'd appreciate it very much if you would write a foreword to this book. I understand from Yi Chong-il, the chaplain at Camp Walker, that you will be giving the sermon there. I'm doing the scripture for that service and so I think we might be able to get together afterwards! I could show you what I've done so far, and show you an outline of the book. The book will be in Korean and English, and will include a reprinting of several of the writings of Dr. Ross in addition to the biography. One other thing which I would like to ^{re in the book} print is Kim Yang-sŏn's Ross Version 외. 한국 Protestantism and Allen Clark's translation of it. I have already obtained the permission of Kim Yang-sŏn's widow, but I need to obtain Dr. Clark's permission. I realize it is a rough draft, but I have already gone to the trouble of doing such things as unifying the Romanization and chasing down some of the quotes. Do you have his address? If so, I would like to have it so that I could write directly to him. I hope that you would be able to consider doing a foreword to this book. I would be very grateful if it were possible.

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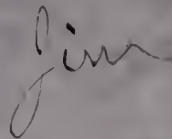
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I have the English draft completed now, so you would have a reasonable idea of what the Korean version will look like.

Thanks very much for considering this. I hope that you're both well settled back into the routine of things by now and I'm looking forward to seeing ^{you} soon.

Best wishes,



Chapter Two: China, the First Years: 1872-1879

1872

In late April, ^{for} the Ross^es left Britain ^{They} and sailed ^{ed} to China ^t crossing the Atlantic ^{hip, and} travelling ^{ed} over the North American continent ^{via} (Canada) by rail and then embarking ^{ed} at Vancouver for Japan. They travelled through ^{ap} Japan and visited several of the missionaries resident there. ^{From Japan, they went on} and ^{and} passing on from there to Shanghai, ^{and} finally arrived at their destination, ^{Chihfou (Chefoo)} Chefoo, on August 23. This way of travelling was both faster and cheaper ^{in the long run} than any other ^{route} way. The other ^{way} route to travel out to the Far East would have been via the Red Sea, ^{and} in the days before the Suez Canal, but the Board in Edinburgh had been ^{dissuaded from} argued out of these travel arrangements by the American Presbyterian Church. Using the railway cut the cost of travel to a third of the steamship fare via the Near East.

Following the treaties ^{is} concluded with ^{the} Western powers in the 1850's, China opened up several of her ports ^{cities} to foreign residents. It was to these cities ^{that} mission bodies sent their representatives to set up work. The United Presbyterian Church ^{organized} its first mission station ^{in China} in 1862 in Ningpo, near the mouth of the Bay of Hangchow in southern China. This was never a successful venture and was eventually closed in 1872. From 1871, the church had also operated a station in ^{Chihfou} Chefoo (Yent'ai) on the Shantung peninsula, under the direction of Alexander Williamson, who was the representative of the National Bible Society of Scotland at that time. It was ^{during} at the time ⁱⁿ during which the Foreign Mission Board in Edinburgh desired to concentrate its efforts in one place in China that they sent John Ross out to ^{Chihfou} Chefoo to join a growing band of missionaries. ^{These} ~~men~~ included, in addition to the Rev. Williamson, Rev. John MacIntyre, Lewis Nicol, and Dr. William A. Henderson. Events, however, were to take a very different course, largely due to the experiences of Dr. Williamson.

Among the many ports which became open to foreigners in the 1850's was Yingk'ou, sometimes called ^{Niu Chuang (Niu Chuang)} Newchwang, in Manchuria. This port opened up the prospect of mission effort spreading through the northeast of China, and seemed to some to offer the possibility of indirect influence on China's eastern neighbor, Korea. One of the earliest Protestant efforts in Manchuria ^{was} was the work of William C. Burnes ¹⁸⁷⁵ (1875-1868). He was an immensely successful minister who worked for years as a travelling evangelist in Scotland, Ireland, and Canada for the Presbyterian Church.

evangelist in Scotland, Ireland, and Canada for the Presbyterian Church of England. When the church decided to open a mission in China, he was the logical choice as their first missionary. Burns sailed for ^{see} China in 1847. He lived and worked in China ^P ~~proper~~ for nearly 20 years before coming to Manchuria, where he settled ~~in~~ at Yingk'ou. While there, he contracted a fatal disease and died in 1868. ^{TP} On his deathbed, ^{Burns} ~~he~~ issued a call to European mission bodies to open up work in Manchuria. This call was first answered by the Presbyterian Church of Ireland. The Irish church sent two representatives a medical missionary, Dr. Joseph Molyneux ^X Hunter, and an evangelist, the Rev. Hugh Waddell. ^{Hunter} Dr. ^{Hunter}, a native of Belfast, took his medical degree from the University of Edinburgh in 1853, after which ^u ~~time~~ he served as a ship's surgeon in the Royal Navy. On January 15, 1864, the Presbytery of Belfast ordained him as an elder and commissioned him to be a medical missionary. ^u He went out to Manchuria in 1869, serving there until he died on the Red Sea in May 8, 1884, on his way home on furlough. Hugh Waddell ^u was sent out at the same time as Dr. Hunter. He was ^b born in Glenarm, County Antrim, in Northern Ireland in 1840 and was ordained by the Presbyterian ^u ~~Church~~ of Belfast on January 19, 1869. Unfortun^aately, he became seriously ill in 1872 and was assigned to Spain for recuperation on July 8 of that year. Two years later, he was re-assig^gned as a missionary of the United Presbyterian Church of Scotland to Japan. He died in Belfast on June 20, 1901, after having served the church faithfully in Japan. Thus, when John Ross arrived in ^{Chihfou} ~~Chefoo~~ on August 23, 1872, only ^{see} Dr. Hunter ^{was resident} ~~remained~~ in Yingk'ou. As we shall ^u see, Manchuria had a special meaning for the head of the U.P. mission in ^{Chihfou} ~~Chefoo~~, Dr. Williamson.

Alexander Williamson had represented the National Bible Society of Scotland in ^{Chihfou} ~~Chefoo~~ since 1863. During the years 1866-1868, he ^t ~~itinerated~~ through Manchuria, undoubtedly, in connection with the work of William Burns. In the autumn of 1867, he visited the customs barrier between China and Korea at Fênghuang-ch'êng, ^u which became known as the Corea Gate. Williamson stated in his annual report to his home board that some Korean merchants had ^c ~~purchased~~ Bibles from ^{him} ~~while~~ he was at the customs

In the remaining months of 1873, John Ross made a number of missionary forays in the area of Yingk'ou, and it must have been during this time in which he began to formulate his concepts of mission strategy. These may be stated as two simple principles.

First, he believed that it was not necessary to discard the values and beliefs of the people amongst whom he worked, but rather ^{that it was necessary} to build on them to show how their culture found its fulfillment in Christ. Second, he believed that the church in non-Western lands would grow not through the effort of the foreign missionary, but ~~the~~ through the life and evangelistic endeavour of the native Christian. For this reason, he never felt that a large number of missionaries were necessary ^{for successful evangelization. missionaries placed in} ~~but only~~ a few ^{more effectively.} ~~situated in~~ ^{small number of sites} strategic places who could assist the local believers. John Ross became an assiduous student of the Confucian classics, and used allusions to these works in his discussions.

He never denigrated Confucianism, but always upheld it as a superior system of social values. In his preaching, he used this ethical system as a means to ~~It was on this system of ethics which he built his introduction of~~ Christ to the Chinese. He ~~also~~ never preached sermons in the open street, but held discussions in chapels which he bought specially for this purpose. He would announce that he would be in a certain chapel at such and such a time to discuss Christianity. He would first open up with a short discourse, after which anyone in attendance could ask questions or make comments. This method, rather ~~than~~ ^{the} the itinerant sermon, showed an unusual sensitivity to local culture. Ever since the third century, it had been common in China to hold gatherings called ch'ing-t'an in which broad philosophical problems would be discussed. This method ^{of evangelization was} ~~would be~~ more acceptable to the Chinese, especially to the literati class, and consequently would have made the appeal of Christianity more acceptable.

~~But his main concern for~~ ^{was his main concern,} Ross never forgot Williamson's concern for Korea. During this first year, whilst he was laying plans for Manchuria, Ross must have been turning over in his mind several possible plans for Korea as well. In the end, he realized that two major personal problems confronted him. He needed someone ^e to care for and to educate his infant child, and he needed

someone to help him carry on the burden of the immense work in Manchuria. By July, he had contacted Dr. McGill of the Foreign Mission Board, requesting that his sister Catherine be sent out to join him to care for Drummond. In late December, 1873, Catherine sailed from London on the Glamartney for China. He still needed a partner to share the work in Manchuria.

During this ^{early} initial period, Ross showed himself in his letters to the Board in Edinburgh to be a man of patience and some insight. In January of 1876, he forwarded to them a paper which he had written in February of 1873, within his first three months of residence in Manchuria, which showed an unusual appreciation of the Chinese New Year's Celebration. In a letter to Dr. McGill of July 1873, concerning the construction of a home in ^{Niuchuang} ~~Newchwang~~, his description of the laborers ^{disclosed indirectly} ~~shows~~ the love which he felt for the Chinese people. In retrospect ^{it might be said} ~~we might say~~ that the loss of his wife caused a redirection of the emphasis of his ministry. All of his skills and his affections he placed at the service of the Chinese people.

In 1874, at the beginning of his second full year in China, Ross started by strengthening two small outstations which he ^{had} created, one in T'aip'ing-shan and the other in K'aichou, a hsien or district seat in the Ying'ou vicinity. His work in the latter place resulted in ^{local} ~~some~~ opposition to the purchase of a building for use as a chapel. The former owner of the ^r property had been arrested and the local magistrate was concerned that ^{the purchase of this property by foreigners} ~~this~~ might signal a Roman Catholic intervention in his city. Although Ross did not actually meet the magistrate, his presence in K'aichou helped to cool down the situation when it was realized that the chapel was to be run by the same Protestant group which was at T'aip'ing-shan. ~~Although~~

Although Ross himself was not anti-Catholic, his letters often criticized the Roman church for ~~its appeal to foreign and Chinese authority to achieve its recourse~~ its use of the extra-territoriality granted to foreigners as a means to further their own ends. He felt strongly that foreigners and their associates should not have recourse to either the ^{power} of foreign governments or to the Chinese authorities ^{as a means of settling personal disputes.} Use of political and judicial ^{power} in this fashion, he felt, only aroused patriotic and anti-Western feelings which would be detrimental to the cause of Christianity in

the long run. Catholics were not alone in receiving this criticism, ^{as he directed} it against several of his fellow Protestant missionaries as well.

Throughout the spring and summer of 1874, Ross' letters to the home church indicate the emphasis which he placed ^{on the initiative} of the convert. Most of the preaching was done by men who had been thoroughly trained by Mr. Ross. Ross itinerated between ^{the} chapels ^{which he had established} for the purpose of preaching when necessary, interviewing candidates for baptism, and administering baptism when possible. Interestingly enough, Ross did not baptize many people, often putting them off for six months or longer until he was satisfied that they ^{had} a good grasp of the essence of Christianity.

In the summer of that year, Ross reached an agreement with the Irish mission to divide Manchuria between them and the United Presbyterian Church. The Irish took the west while the Scots took the north and east. This ^{would} indicate ^{three} things. First, Ross wished to avoid any ^{further} conflict of interest between the two churches as they laid the foundations of Christianity in this part of China. This undoubtedly grew out of his ^{unpleasant} first months' experiences with Dr. Hunter. Second, Ross realized early on that the center of the Scots mission could not be in the port city of Yingk'ou, but must be in Moukden (Shenyang), the capital of Manchuria and the second city of the Chinese ^{Empire}. Third, Ross must have been giving considerable thought to the possibility of doing mission work in or for Korea. By securing eastern Manchuria for the Scots, he made sure that he would be in a position to place evangelists along the Korean border.

On October 9, Ross left Yingk'ou to begin one of his most important journeys of missionary exploration, ~~This was~~ his first trip to the Corea Gate. A full account of this journey was printed ~~in~~ in the Chinese Recorder and Missionary Journal for November and December of that year, ^{and} & somewhat ^{shorter} version appeared in the United Presbyterian Missionary Record for May, 1875. The return journey took nearly three weeks, and it is surprising to note that the ^ucourse which Ross followed was significantly different from that which was prescribed for diplomats who were en route to Peking.

Leaving Yingk'ou on October 9, he spent his first night at Tashihch'iao, which he claimed had one of the best inns in northern China. From Tashihch'iao his journey passed in a generally easterly direction through the Ch'ien-shan range, proceeding through countless valleys which reminded him of the glens of northern Scotland. On one day, Ross and his companion crossed the River Yang 12 times. The report which he wrote on his return shows that Ross was a keen observer of the flora, fauna, and geology of the region through ^{which} he passed. He also had some interesting comments on the customs of the people. The first major town which they came to was Hsiuyen, a chou or department which formed part of the area administered from Fênghuang-ch'êng, ^{From Hsiuyen, they passed in a northeasterly direction until they came near to Fênghuang-ch'êng.} their destination. Apparently the road did not go directly into the city, but joined a road coming from the customs barrier to the south in such a way that one could bypass Fênghuang-ch'êng altogether. Ross and his companion, however, went into the city. ~~He spent~~ ^{They} 6 days in Fênghuang-ch'êng waiting for the customs barrier to open, during which time, ^{Ross} he had a good chance to observe the commerce and industry of the city. Most of its goods were sent to the port of Takushan for export elsewhere. He also comments on purchasing some 'Corean pears' which he ^{thought} were the finest he had eaten - something with which many modern ^{Westerners} Europeans would agree. During his stay there, he preached and sold scriptures. ^{copies of the Bible} His record for Hsiuyen and Fênghuang-ch'êng shows that there was a small Islamic community in both places.

The Corea Gate was a small village housing the official customs barrier between China and Korea. It was separated from Fênghuang-ch'êng by the Fênghuang-shan range, a ~~group~~ group of hills which was home for a number of Taoist hermits. The barrier was open four times a year for a market; once beginning in the third lunar month for three or four months, again in the eighth lunar month for three weeks, and in the ninth lunar month for about 6 weeks, and finally in the twelfth month for a period of a month. According to Ross's information, the market ^s held in the third and ninth months were the most important, and were consequently opened by the magistrate of Fênghuang-ch'êng. Ross's first visit took place during the ninth lunar month and he mentions that the barrier between Korea and China was unlocked on the tenth day of

that month. He had hoped to encounter many of the Korean merchants as they came across, but was disappointed to know that the fair would not be in full swing for another week. As he felt that he could not wait that much longer, ^hhe decided regretfully to return to Yingk'ou. During his remaining ~~time~~ at the Corea Gate, he did make contact with some of the first wave of Korean merchants who ^{had} come across. Although he had some success in engaging them in conversation, he was unable to learn anything which he had not already known, nor was he able to convince the merchants to purchase any of his books. This he attributed to their fear that they would be arrested for possessing foreign books. Just a few years before, the Catholic Church in Korea had suffered the most severe of ^smany persecutions and there was considerable fear amongst the Koreans to be seen having any contact with Westerners.

Immediately upon his return to Yingk'ou, Ross wrote a report of his trip called Visit to the Corea Gate which was published in the Chinese Recorder and Missionary Journal. Shortly after writing this, Ross undertook a journey to Peking, roughly 650 kilometers west of Yingk'ou. As he left no record of this trip, and as we have not been able to uncover any reason which he gave for undertaking a second trip so soon after his return from an arduous journey, we can only speculate as to what Ross's reasons might have been. There are two possibilities. In the first place, the venerable W.A.E. Martin, ^a renowned ^{ed} missionary in Peking, was at the height of his influence. Ross and Martin had much in common in their approach to mission and in their understanding of the Chinese people. It is possible ~~that~~ Ross might have gone there to share some concerns about his work in Manchuria. The second possibility is that Ross had ^{dy} already conceived of some plan to learn Korean and to translate the New Testament into that language, and was looking for assistance in getting this work published and distributed. He probably returned from this latter trip ^{time} some before the New Year.

Ross's activities.

For the year 1875, there are few records of ~~what Ross did~~ ^tHis main efforts seemed to have been concentrated on establishing a line of chapels to Moukden, the Manchurian capital. To this end, he went to Moukden ^{on} five separate occasions to see what he could ~~do~~ about securing a place for a chapel there. By the end of the end of the year, he was able to write to the Board that he had established a station in that city under the ^vcare ~~alternatively~~ of the evangelists Wang ⁱJing-ming and Tang

alternatively. attempted
 as
 He also ~~was~~ concerned to fill ~~out~~ the region around Yingk'ou with ^{mission} stations,
~~so~~ he mentions the establishment of a station in Tashihch'iao and his hopes to
 establish one each in Haich'êng and Liaoyang. At some point ^{during that year,} he ~~also~~ made the sea
 journey to Chihfou. The reason for this ^{trip} is not given, but one may assume that it
 was to encourage John MacIntyre to join him. ~~By~~ By the end of 1875, three years
 after Ross had first crossed over to Manchuria, he was joined by his first missionary
 companion.

John MacIntyre was four years senior to John Ross, but, at the time he crossed
 over to Manchuria, he was still a bachelor. He was born on July 18, 1837, at Luss on
 Loch Lomond in Scotland, was educated in Paisley, and took an ^{undergraduate} degree
 from the University of Heidelberg in Germany. He did theological training at the
 United Presbyterian College ~~in~~ in Edinburgh. He was ordained and inducted in 1865
 to the Baillieston church near Glasgow, which he served until he went ^{to China} on mission
 service in 1871, a year before John Ross was sent out. MacIntyre first served in
~~Weihsien,~~ ^{200 kilometers west of} Chihfou, before he answered Ross's call to join him ⁱⁿ northeast
 China. His removal ^{to Yingk'ou} would indicate that Ross ^{already} had formed large scale plans for mission
 work in Manchuria. In the early part of 1876, Mr. MacIntyre married John Ross' sister,
 Catherine, who had been looking after Ross's son Drummond and had been running a
 small school for Chinese girls. Ross ^{performed} the service of marriage for the
~~his~~ his sister and brother-in-law. Ross and MacIntyre quickly established a pattern
 of work in which one would be in the port of Yingk'ou for 6 weeks while the other
 would itinerate for the ^{same} ~~small~~ period ~~of time~~.

In late April and early May of 1876, Ross mad^e his second trip to the Corea Gate.
 This time his trip must have been well planned in advance, as the expense of the journey
 were underw^ritten by Robert Arthington of Leeds, a noted phil^anthropist who was
 particularly concerned with Christian missions. Ross apparently took the same route
 which he ^{had} traversed two years before to reach the customs barrier, but unlike the
 previous ^{occasional} time, he went beyond the barrier into the no man's land which existed at
 that time between the Yalu River on the south and the official Chinese ^{border} on the
 north. He travelled to ~~the~~ ^{junction of the} ~~the~~ ~~Yalu~~ and Yalu Rivers ~~in~~. On the extensive sand
 A:

flats between these two rivers, many Chinese and Koreans who had ~~crept~~ over the border had established farms in some of the more fertile parts. Ross attempted to distribute tracts and ^{see} Bibles in Chinese to the Koreans in the hope that these might find their way eventually into the peninsula itself. The two rivers join near the Korean city of ^Uiju, which was visible from where ~~the~~ Ross was working. He attempted to get a boatman to punt him along the banks of the Yalu so that he could get a better view of the Korean shore, but ~~no~~ ^{see} one would do so for fear of being picked up by the Korean border guards ^{see} who lined the shore.

Ross's second reason for going to the Korean border was his determination to find someone who would be willing to become his language teacher, and who could assist him in the task of ^{see} translating the New Testament into Korean. The personal secretary whom Ross had brought along with him on this trip was told to ^{be} on the lookout for a suitable person of scholarly knowledge who might be convinced to undertake this work. This secretary eventually ~~met~~ ^{see} Yi Ung-ch'an, a merchant of Oriental herbal drugs who had lost his entire stock of materials ~~while~~ in an accident while crossing the Yalu. Although Yi expressed ^{see} interest to the secretary, ~~he~~ ^{the later not agree} did ^{decide} to become ^{see} Ross's tutor until he had visited with Ross for a period of a week in ^{the} company ^{of} ~~with~~ other Koreans. Even so, he told Ross of his decision secretly and only just as the whole group of Koreans was preparing to leave the area. Not even Yi's brother knew of his plan to tutor Ross. Such was the fear of being ~~known~~ ^{see} to consort with foreigners.

Yi left a day before Ross did and secretly joined him on his return trip to Moukden, where Ross had begun to settle in, at least on a semi-permanent basis. The return journey from Fênghuang-ch'êng took them this time on another ^{see} route through the ^{Ch'}ien-shan range, probably passing K'uantien and Huanjen, and arriving in Hsingching, the site of the Manchu Dynasty Imperial Ancestral tombs. They stopped there for a short while before going on to Moukden. A third reason for this trip would seem to have ^{see} been Ross's desire to explore the regions east of Moukden to the Yalu River.

By September of 1876, Ross and MacIntyre were making monthly visits to the out-stations ^{see} at Haich'êng, which added one more link on the road to Moukden. By this time, the capital had a resident evangelist, which meant that the key position for a ^{see} mission strategy in Manchuria had been secured. It was their hope that from this central base Christian knowledge would spread.

Christian knowledge would spread throughout northeast China. In the latter part of 1876, Ross wrote the first of ^{his} many books. This ^{was} a brief introduction to the Chinese language for use by missionaries, entitled Mandarin Primer. In mid-November, Ross made his second trip to Peking, stopping ~~off~~ en route for a number of days in Chinchou. ~~Again,~~ For what purpose Ross undertook this journey, ^{is again uncertain,} we are ignorant. However, it is possible that it ^{was} related to his attempt to interest people in the work of translating and printing the New Testament in Korean.

In writing an article for the United Presbyterian Missionary Record in late 1876 (printed March/ 1877), he gives us some idea of his concept of missionary preaching;

"I came to China determined to know what of ^{the} morality they taught, and to ring it in their ears."

This very positive approach to the Chinese meant that he began to speak of Christ and Christianity by ~~s~~^{pe}aking first of Confucius^s. He saw rightly that the Chinese would dismiss Buddhism and Taoism, but not Confucian morality. To put ~~it~~ his point across, Ross studied and memorized ~~a great number of the~~ ^{numerous} passages from the Confucian classical literature, which he used to point the Chinese to Christ. In this year, he ~~also speaks~~ ^{Spoke} of ~~great~~ success not in terms of ^{the} numbers of baptisms, ^{he performed,} which were only 10, but in the changed attitude toward Christianity, especially in ^Moukden. This was absolutely necessary. People gav^e the new religion a more cordial reception; there was a notable lack of the distrust which had been ~~characteristic~~ of the previous years.

His reports for the year 1877 ^{make} interesting reading, especially with regard to his method of work. They show two characteristics of Ross's personality, his great patience when dealing with detractors and his knowledge of Chinese literature and customs. Both of these served him well, for it was in the years 1876-1877 ~~and~~ ^{that} when several groups of young scholars made a determined effort to evict him and Christianity from the city of Moukden. Scorn and ridicule were heaped upon him, ^{but} ~~yet~~ he remained firm and patient. In the end, he carried the day ^{and} his message was received with

interest by the literati. During this time, he seems to have made his residence at the ~~Lungwand-s~~ Lungwang-^{S3U}, The Temple of the Dragon King, or ^{of the} god of ^f rain. This was done partly because there was no other place in the city where he could find even temporary accommodation. It is also one further indication of his acceptance of things which would have shocked his home churches. ^V ^P During this period, he must have pressed forward his ~~linguistic~~ studies of Korean under Yi ũng-ch'an. His second book was published in Shanghai in this year, entitled, Corean Primer. The introduction to this book tells us that it is based on the Mandarin Primer and, like the latter, was intended for study by missionaries whenever that country would become open to missionary endeavour. Although this type of work had been preceded by a ^a French work, Aperçu de la Langue Coreenne, by de Rosny, the Corean Primer was the first work in English to describe Korean grammar and the first in any Western language to give sample sentences in Korean. It is notable for the fact that it uses the Korean alphabet, han'gŭl, and that the vocabulary and spelling are not of the standard Seoul dialect, but rather represent a northern provincial dialect. This undoubtedly reflects the teaching of Yi ũng-ch'an, who was from ũiju.

By 1878, Ross ^{was} centered in Moukden while John MacIntyre had the duty of overseeing the port of Yingk'ou. Ross' ^{address} address is given in that year as Whishaw, a northern suburb of Moukden. In the summer, he went to Yingk'ou, possibly to take a rest. Work must have been ^{progressing} going forward on the translation of the New Testament into Korean at this point, ^{which} This story will be discussed ~~in a separate section~~ in the next chapter. Ross began to turn his thoughts to his coming furlough. He wrote to the Board in Edinburgh requesting fare for a Chinese Christian to accompany him, so that he might ^{gain} have a clearer idea of Christianity in the West. This ^{Chinese Christian} was probably Wang Jŭng-ming in whom Ross placed a great deal of trust. The Board did not accept this request, probably for financial reasons.

Ross mentions in his report for 1878 that there was conflict between him and the Roman Catholic priests in Moukden. The latter apparently used their extraterritorial privileges, to unwittingly assist converts who utilized the ^{privileged} ~~privileged~~ associations

with a ~~foreigner~~ to extort money. Because this caused suspicion amongst many Chinese with regard to Christianity, Ross decided to do what he could to put a stop to it. He also ^mentions that he dismissed several of his own unbaptized followers because he ^{felt} that their 'conversion' was only for financial ~~for financial~~ gain. Although Ross speaks harshly of the Roman Catholic Church, he exonerates the priests ^{of any} ~~for a~~ conscious attempt to undermine Chinese ~~law.~~ laws. The report on the year's activities for 1878 was filed on ~~the 12th of~~ February ^{12,} 1879. On May 9, he ^{home} returned for the first time in seven years.

Chapter Three: The First Furlough; 1879 - 1881

When John Ross arrived in Britain on furlough in 1879, he brought with him not only the manuscripts and notes for ^{the} two books which he ^{intended to} publish during this ^{time} furlough, but the first draft of the Korean translation of the four Gospels, the Acts of the Apostles, and the Letter to the Romans. None of ^{home} these previous letters ^{make} any reference to his study of the Korean language or when or how he had begun the work of translation. How had Ross undertaken this great task? There ^{are} ^a, unfortunately, no records which are contemporaneous with the period of the first translation of the New Testament. There is general agreement that Ross's first language teacher would have been Yi Ung-ch'an, but contrary to what Kim Yang-sŏn and others believe, our material indicates clearly that Ross could not have met him in 1874, but in 1876. Kim Yang-sŏn believes that Yi and 3 other men who came from Uiju to join him as teachers and translators were baptized by Ross and MacIntyre in 1876. ^{As} Ross returned from his second journey to the Corea Gate in mid-May of 1876, ^{it} is entirely possible that Yi ^{was} could have been able to contact his friends in Uiju to urge them to come ^{to} join him before the end of the year ^{in order to instruct Ross in the Korean language.} Thus, the first baptisms of Korean Protestant Christians could have taken place some time during the year 1876. MacIntyre actually baptized Yi, but the other three men received the rite from Ross. They were Yi Song-ha, Kim Chin-gi, and Paek Hong-jun, who was the grandfather of Kim Yang-sŏn. ~~Kim Yang-sŏn~~

Kim Yang-sŏn feels that the work of translation began in 1875, but ^{year in} this is because 1875 is one year after 1874, the ~~date~~ which Kim believes ~~was the time when~~ Ross ^{to have} first encountered Yi Ung-ch'an. ^{the} As ^{our} records show that this encounter ^{must} had to have taken place in 1876, ^{is a reasonable assumption} it seems plausible to assume that the work of translation began some time in 1877. This conjecture would seem to be corroborated by the fact that Ross's Corean Primer came out in that year and must represent the results of his initial study of the Korean language. So Sang-yun is often stated to have been the

first language teacher of Ross, but Kim Yang-sŏn shows conclusively that he and his brother Sŏ Kyŏng-jo did not meet Ross before 1878 and in all likelihood the elder brother was baptized in 1879. ^{Probably ex events taken place one or} ~~this~~ ~~would have~~ ~~two~~ ~~years~~ after the work of translation had ~~begun~~. ^{S/} Regardless of when the actual translation began, it is plain that the work was done by a group of men working in concert.

What ^{was} their method of working? Although both Ross and MacIntyre have left us a record of the way in which they ^{later} carried out their task, we have no exact information on the way in which the initial translation was undertaken. All ^{Subsequent} mentions of methods of translation refer to later re-translations. In late 1880, MacIntyre in writing to the Board says that the first draft ~~which~~ ^{in 1878-79} was made ~~in 1878-79~~ and that the second draft was begun after Ross went on furlough. Both were made with the assistance of four Koreans who worked ^{S/} from the Chinese Bible. By late 1880, MacIntyre says that he ~~had~~ started to go over the work again, but this time he was using the Greek Bible. By the time he ^{V/} wrote this note to Edinburgh, he had ^{a complete} ~~done~~ ^{it} Matthew and Acts and had started on Luke. Two men plus MacIntyre worked on this ^{3 to 4} hours each day. ^{By} the time that the third ^{draft} translation was underway, MacIntyre ^{had} set a third translator to work on Bunyon's Pilgrim's Progress, which he hoped would be ^{completed} ~~completed~~ by early 1881. Every morning from 7 to 9, MacIntyre would have the junior translator come to his study to go over the material in Korean, and then in the evening, he would visit the senior translator in his own room to go over his work. Thus, the translation was done by the missionaries in concert with their Korean colleagues, first from the Chinese and latterly from the Greek Bible. In a ~~later~~ note of late 1880, MacIntyre mentions that Matthew had been done four times, ¹¹¹⁷ ~~which would indicate~~ the thoroughness with which the missionaries undertook their task.

Ross in the meantime tried to convince groups at home to underwrite the expense of publishing the New Testament in Korean. Initially, he was unsuccessful in convincing the National Bible Society of Scotland to undertake this task. In 1880, he ~~was able to convince a number of benefactors to assist in~~

spoke with Dr. Wright, Editorial Secretary of the British and Foreign Bible Society, who reimbursed his initial expenditures ^{for the translation work.} By February ~~of~~ 1881, he had ^{been able to} convinced several benefactors to assist in the printing and publishing of the work. The National Bible Society of Scotland wanted to support the work, but ^{due to the severe depression in Britain at that time} was only able to provide £130 for type. ~~This was due to the severe depression in Britain at that time.~~

Robert Arthington, the philanthropist, agreed ^{to} supply all the paper and to cover the cost of printing 3,000 copies of ^{the Gospels of} Luke and John. He is the same man who assisted Ross on his second ~~trip~~ expedition to the Corea Gate in 1876. Two anonymous benefactors in Glasgow and Dundee agreed to underwrite the salary for five years of the first Korean evangelist whom Mr. MacIntyre might select. Amongst several other benefactors, it is interesting to note that the appeal for assistance to this Korean project touched a children's group in Elgin who gave £1 and 15 shillings, and a poor man in Lansdowne who gave 10 shillings.

The news of the translation work travelled far ^{and} in Korea. During Ross's absence, MacIntyre often mentioned ^{in his reports that there were} ~~the~~ numbers of Koreans who came ^{to his home} as visitors, enquirers, and some who actually came seeking baptism after having read a copy of the Bible in Chinese. In the summer of 1879, he mentions attending a chapel service in Haich'êng with one of his Korean teachers, which caused such a stir that the inhabitants came ^{en masse} out ^{to} see the "men of the three kingdoms (China, Korea, and Britain)." In late 1879, he mentions that,

"one way or another, we have had some eleven Coreans under our influence during the summer!"

These men all came as a result of the distribution of books which Ross had made on

the Yalu in 1876. One man who showed up during the summer ~~was one who~~ had helped Ross with the initial translation for a few months and ~~had hoped~~ ^{returned/ing} to accompany ~~him~~ ^{to his homeland!} Also in that year, Ross ~~said~~ ^{informed} that MacIntyre ~~had~~ ^{informed} ~~him~~ ^{Ross} that he had baptized four more Koreans. During 1880, the numbers of enquiring Koreans increased considerably. They would come to Yingk'ou in groups of 5 or 6 ^{would} and stop for a few days ~~to a week~~ ^{by whom they} at the missionary's home, and there received instruction in the Bible. MacIntyre ^{said} that 30 or ~~more~~ Koreans had come under his influence in this way. There were apparently large numbers of Korean merchants and others who passed through Yingk'ou, for he says,

"nearly once a month we can thus have a Korean class, and could have any crowd if we advertised it."

Upon arrival in Briatin on furlough with his son, Drummond, one of Ross' first official duties was to address the Foreign Mission Committee of the United Presbyterian Church in Edinburgh on June 21, 1879. At that time, he made a strong plea for missions in China. He said that,

"the future ^{of} of Asia is in the hands of China; and there exists no mission whose influence upon the future of the world promises to be at all equal to that of missions in China."

He emphasized that due to the strategic importance of China, and the cultural sophistication of the society ~~that~~,

"it would be better to send no missionary, than one who, from intellectual inability, cannot occupy an average ^{pulpit} at home."

Only the best would do for China. Ross also stressed Manchuria's strategic location as a center for mission to northeast China and Korea.

By July, Ross was resident in Paisley, which was not ^{only} the home of John MacIntyre's parents, his parents-in-law, but ^{also} ~~it~~ was close to Glasgow, where his brother Donald had been practising as a physician since 1878. It was ~~also~~ ^{that} in this month ~~in which~~ Donald learned that he would not be able to join his brother in mission service as

he had intended. Ross's ^{presence} in Paisley is also significant ^{because} for the fact that his Scottish publishers, ~~J&R~~ ^{J&R} Parlane, had their head offices in that town. In the latter part of 1879, they published Ross's first full length book. ~~He must have discussed this with them then and submitted at that time the manuscript which he had brought with him.~~ ^{publication of this book to have} This work was entitled, History of Korea, Ancient and Modern. It ~~was~~ ^{is} a landmark. It was his third work but was unquestionably his most important early writing. The publication of this book in English marked the first time in any Western language that an entire book was devoted to the history of Korea. It is true that Pere du Halde's Description . . . de la Chine et la Tartarie Chinoise (1735) contains a chapter on Korea, but it is neither so long nor so complete as Ross's work. Ross's book is subject to one major fault which is obvious immediately to any modern reader. Korean history is told from the point of view of the Chinese. This ^{was inevitable} ~~had to be so~~ as he could not have had access to any Korean sources, but would have ^{to have used the} ~~had~~ available ~~only~~ the standard Chinese histories. This gives his work a peculiar slant. Nonetheless, the appearance of this book is so significant in the history of Western knowledge about the ~~penin/penin~~ ^{on its account} peninsula that, ~~for it alone~~, Ross ought to be remembered by all serious students of Korean affairs.

In May ~~of~~ 1880, Ross attended the Synod meeting ⁱⁿ in Edinburgh, where he discussed the current situation of the mission in China. In the ^{interval} ~~interim~~ between the publication of his Korean history and the Synod meeting, he does ~~not~~ seem to have had any speaking engagements. Rather his efforts ^{appear to have been} concentrated on writing a sequel to ~~that~~ ~~too~~ the History of Korea, entitled The Manchus, or the Reigning Dynasty of China. This was published ^{also} by J & R Parlane ^{Some time} ~~shortly~~ after the meeting of the Synod. Its publication was received enthusiastically by The Spectator ^{The} in September. This work was notable for the fact that it presented a sympathetic view of China and China's capabilities. The reviewer refers to Ross as an enthusiast, so confident was he of China's people. Like its predecessor, ^{the} ~~this~~ book was praised for ^{its} use of original

and little used sources and in particular for its vivid style of writing. It established Ross's reputation as an important student of East Asian and Chinese affairs.

Ross was a prolific writer. In his first furlough, not only could he claim, if he had desired to do so, that he had ~~done~~^{undertaken} translations of the Scriptures into Korean and ~~two~~^{written} books on East Asian history in his own language; he could also claim the authorship of several articles introducing China to the membership of the United Presbyterian Church. For example, in the ~~the~~ United Presbyterian Missionary Record for November 1880, he discussed the geography and population of China in an article entitled The Extent of China. In the January issue for 1881, he described the characteristics of the Chinese in an article entitled China's People in which he praised their industriousness. In the March and May issues, he ~~he~~^{she} wrote Chinese Education, in which he discussed the ~~nature of~~ principles of the Oriental system of education as well as the nature of the Chinese writing system and the civil service examinations.

On February 24, 1881, Ross was married for the second time. Isabella Strapp McFadyen was to be his companion for the remainder of his days. ~~The Ross, including~~^{she} ~~his/s/ and~~ gave him eight children, four of whom survived to adulthood. ~~The Ross,~~ including his son by his first wife, Drummond, left the United Kingdom for China in mid-April and arrived in Yingk'ou on May 25. This brought to a close ~~one~~^{of} of the most productive literary periods of his life. At the age of 39, Ross could look with pride on his accomplishments.

Chapter Four: Planting the Church; 1881 - 1888

If the first period of Ross' service could be characterized by his literary achievements, his second period was ~~more~~ clearly devoted to the upraising of the church which he had helped to establish. His first concern was that there ^{should} be more missionaries in Manchuria so that a ^{few} more of the strategic locations ^{for mission} should be ~~filled~~ ^{occupied}. In the early June of 1881, the Foreign Mission Secretary sent him a note in Moukden that they would be sending out two missionaries for Manchuria, one an ordained ^{minister} ~~man~~, and the other a medical doctor. In addition, the U.P. Church had initiated ~~recently~~ a Zenana or single women's missionary program. One of the agents of this women's endeavour set sail for China on September 14, arriving in Shanghai on October 31. Miss Barbara Pritty did not reach Ying'ou until November 13, where she had to wait for the conclusion of the winter before accompanying the Rosses to Moukden. While he was in ~~Ying~~ Yingk'ou over the winter, Ross left Moukden in the hands of native evangelists, particularly Wang Jing-ming.

Ross ~~would~~ appear to have concentrated his efforts for the remainder of 1881 in ~~completing his translation of~~ ^{getting} the Korean New Testament ~~completed~~. His report for 1881 shows that by the end of that year, Luke had already been printed and that 1,000 copies had been sent ~~on~~ to Japan, ^{to come into Korea} via an agent ~~there~~ of the National Bible Society of Scotland. ^{Ross reported,} Luke, ~~he said,~~ was mainly the work of John MacIntyre. ^{of} the Gospel of John was also ~~off the press~~ ^{in print} at the time of the submission ^{of} his report. ^{Together} ~~Along~~ with these printings of various Gospels, Ross and MacIntyre printed a tract and a version of the Shorter Catechism. The tract was written in the form of an introduction to the Gospel of Luke.

Amongst his comments for 1881, Ross gives us some idea of how the translation ^{proceeded}. ^{First} He ~~first~~ had a Korean, who had formerly served in a minor government post, translated ^{from} the Chinese Wenli New Testament, then Ross would go over the translation, comparing it phrase by phrase with the Greek New Testament. As he did this, he had

by his side one of the Korean translators to discuss each passage. After all the revisions were made, Ross said that

"the face of the first translation is as closely pock-marked as was ever ~~the~~ a human face."

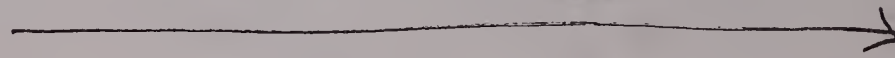
A clean copy was then made of the revised manuscript. This new copy was compared with the Greek concordance to be sure that

"the one most appropriate Korean word stands always, whenever practicable, for the same Greek word."

After these corrections were made, the translation was again ^{re}read and compared carefully with the Greek. He acknowledged throughout his great debt to all of the Korean scholars who gave of their time to assist him in this project.

Tragedy struck the Ross home in late November or early December of 1881. His first child by his new wife died. This was probably Hugh, who ~~would have been~~ ^{was} ^{doubtless} named for one of Ross's younger brothers.

There are very few records for the year 1882. Most of the records which do remain show Ross's concern for the final completion of the translation of the Korean New Testament. Because of the time which this consumed, his annual mission report for 1881 was late in submission. He received a severe reprimand from Edinburgh that he should do more preaching and visiting, pay more attention to the submission of materials required by the Board, and that he should put less emphasis on translating. Much of the surviving correspondence from the Board for that year was in this vein and must have been very depressing to Ross. He wrote later in that year saying that he felt that the Edinburgh office was indifferent to his work.

There were several important events which took place in that year. First, Ross baptized the Korean compositor of the press ^{which they} used to print the tracts and Gospels in Korean. This compositor, Kim Ch'ong-^{song}, was then sent to the Korean valleys, his native area, to act as a colporteur. In the same year, MacIntyre informed the Board that a Korean evangelist named Pae was actually operating within the peninsula itself. As the character 白 which is read pae in Chinese is read paek in Korean, it is possible that this evangelist might have been Paek Hong-jun. This was also the year in which the Manchurian church ordained three deacons. Ross ~~also~~ wrote a new Korean grammar for use by 

missionaries entitled Korean Speech with Grammar and Vocabulary. The mission staff was augmented by the arrival on October 26th of ^{the} Rev. James Webster and Dr. Dugal Christie. They were met on the bund in Yingk'ou by Mr. and Mrs. Ross and Miss Pritty. After a few days' rest, Ross decided ^{that} it would be important for the new recruits to see Moukden ^{so} ~~in order~~ that they ^{could} get some idea of the extent of the country and ^{of} the mission ^{there}. Dr. Christie came ^{to} join Ross ^{at} Moukden in the following spring, while Webster remained in Yingk'ou. The strength of the mission was lessened by the absence of John MacIntyre and his wife, who left on furlough in March of 1882 ^{for} the first time in eleven years.

In 1883, the distribution of the New Testament began to take place within Korea through the agents of the National Bible Society of Scotland in Japan. ~~The~~ ^{two} agents for the society, a Mr. Nagasaka and a Mr. Wada were to go into Korea and at least Mr. Nagasaka ~~went~~ went. Ross mentions that of ^{the} 37 persons ^{to} whom he baptized in Moukden, five were Koreans ^{and} ~~which was taken to show that the distribution of the~~ ^{This dramatic fact demonstrates that} ~~the latter group~~ ^{had learned of Christianity from Bibles which had found their way into the peninsula, and the men} ~~Gospels had penetrated sufficiently across the border that Koreans came to Moukden~~ ^{decided to go to Moukden to request} ~~actively seeking baptism.~~ The Foreign Mission Board in Edinburgh for the first time began to consider closing the mission station in Chihfou and to concentrate all of their efforts for China in Manchuria. In spite of Ross' difficulties with the Board in the ^{previous} year, the decision to consider such action is some indication of the success and vigor of Ross' work. Ross wrote an article for the Chinese Recorder and Missionary Journal entitled Corean New Testament in which he discussed the question of translating ^{the} ^S Scripture into a non-Western language. ~~This would indicate that~~ ^{By now} Ross' efforts had become ~~sufficiently~~ well known amongst the Chinese mission ^{community} and ~~that~~ he had finally completed his task of seeing a revised translation into the press. It is interesting to note that the most important problems which Ross ^{said that he had} ~~faced~~ were the selection of the proper terms to use for God, ^{the} Holy Spirit, and other essential theological expressions. Ross chose the term Hananim for God, which ~~of course~~ is the term used

today ~~through~~ throughout the Christian church in Korea.. To translate Holy Spirit, he used the word sōngnyōng, ^{which} ~~which~~ is still used ^{commonly} ~~today~~, though ^{not} ~~not~~ as ^{commonly} ~~commonly~~ as sōngshin. He also chose the term ch'ōnsa for angel, which is likewise modern usage. In fact, most of the terms in use today ^{by the} ~~in~~ Korean churches were selected by Ross.

In 1884, Ross could report to his Board that the local church continued to grow in size and that the work of printing and distributing the Korean New Testament was proceeding apace. The entire New Testament had not yet been bound into a single volume, but was being distributed book by book. The first editions of Luke and John, of 3,000 copies each, had been exhausted by the beginning of 1884. A new edition of 3,000 copies of Luke, bound together with Acts, was then sent into Korea. At the time of his report, in late 1884, 5,000 copies of John were being bound and the first printed edition of Matthew, 5,000 copies, was in the press. Mark, Romans, ^{and} First and Second Corinthians were being ^{prepared} ~~readied~~ for the ^{publication} ~~press~~, Galatians and Ephesians were being revised. In addition to this, thousands of tracts were being sent into the peninsula.

The church in Manchuria experienced great growth. During the first six months of 1884, there were 34 baptisms, two full-time workers were in Liaoyang, and three chapels ^{had been} ~~were~~ established in Moukden ^{de} ~~at~~ under native supervision. A mission was established for the first time in a city north of Moukden in ~~T~~T'iehling. The agents of the British and Foreign Bible Society reported that stocks ^{of Bibles} ~~were~~ ^{constantly} exhausted and needed to be ~~replaced~~ ^{replenished}. One of the most interesting stories which Ross had to share with the Board ^{concerned} ~~was that of~~ his former Korean compositor, whom ^{had} he sent to his ^{home} region in the valleys bordering the Yalu River on the Manchurian shore. This colporteur reported that ^{he} ~~he~~ had sold large numbers of Gospels and tracts to his fellow refugee Koreans in the regions beyond Taunghua and ^{that he} ~~could~~ sell many more if these were available. Because of the materials which this man distributed, two refugees ⁽¹⁸⁸⁴⁾ from the Kapshin Em ^{about} ~~for~~ ^{about} showed up in Moukden enquiring for baptism. One ^{of these men} ~~returned~~ ^{returned} to evangelize in the Kando region, while the other remained behind to

assist Ross in the task of the final revision of the New Testament. Apparently, by this time, Yi Ung-ch'an had died ~~by this time~~.

Because of the reports of the success of the distribution of the New Testament in the area east of T'unghua, Ross sent James Webster in the early autumn of 1884 to explore the area, perhaps with a view to establishing a permanent station in Fêng-huang-ch'êng. Webster and Mr. Harmon of the Irish mission passed through Hsiuyen and visited Takushan before going on to Fênghuang-ch'êng and the Corea Gate. From the latter place, they passed north to K'uantien and into one of the 'Corean Valleys' some 120 li further north. They returned to Yingk'ou via Fênghuang-ch'êng and Haich'êng. This journey convinced Webster and Ross of the need to have someone present on a permanent basis in that region, because of the large numbers of people ready for baptism. MacIntyre, in his report to the Board for 1884, stressed the great needs in the regions to the north and east of Moukden and spoke of

"the most hopeful work of all work amongst the Coreans."

He ~~himself~~ felt that if he could be assigned to Fênghuang-ch'êng, he would be in a strategic ^{position} place to use both his knowledge of Chinese and Korean. The Manchurian mission was enthusiastic about its possibilities for Korea and received enquiries from

"the Societies of America and Europe (which) ask your agents, what does your church mean to do with your Corean opportunities?"

This seems to be a direct plea for a permanent station and a missionary in the Fênghuang-ch'êng or T'unghua regions, and a plea to consider the prospect of work in northern Korea. Also, this request by MacIntyre must be seen in light of the decision taken by the Foreign Mission Board in mid-1884 to abandon its work in Shantung and to concentrate its efforts in Manchuria.

In December of 1884, Ross and Webster set out on a long journey to the Kando area, which they called the Corean Valleys. They left Moukden and travelled east through Hsingching, the site of the Imperial tombs, until they reached T'unghua, which at that time was a new city built in the region of the 'no man's land' between China and Korea. They were met by two soldiers sent by the local magistrate who

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Ross' report for 1886 speaks of continued adhesions to Christianity and increased numbers of baptisms. These were largely due to the efforts of ^{the} native preachers, for he says that of the 600 persons who ~~had~~ ^{had} been baptized since he came to Manchuria, only a dozen ^{had} ~~came~~ to make a profession of faith as a direct result of his preaching and instruction. This confirmed one of Ross' most ^{cherished} ~~important~~ ideas, that the church would move forward only through the efforts of the Chinese converts. As far back as 1882, Ross had come into conflict with the home Board over his insistence on the appointment ^{of} ~~of~~ large numbers of 'native agents'. The Board in Edinburgh wanted to pass approval on the appointment ^{of} ~~of~~ every agent, while Ross felt that the people on the spot, ^{the} missionaries, were the most ^{capable} ~~capable~~ of dealing ~~with~~ effectively with that problem. In 1886, Ross ^{re} ~~re~~ported emphatically to the Board,

"Those missions which have at work native agents of faith and intelligence succeed; those ^e ~~which~~ do not possess such agents make no progress."

Ross also reported that he was unable to go that year to the Korean Valleys to examine the numerous people whom he had heard were making profession ^{of} ~~of~~ faith. He also regretted that he was unable to go to Seoul that ^{year} ~~to~~ visit the dozens of professed ~~beli~~ believers there. His colporteur ^{who was} ~~working~~ in the Korean capital, said that ~~as of yet~~ these converts had not revealed themselves to the newly resident American missionaries, ~~as~~ they regarded Ross as their pastor! An associate of the Tae Won-gun (Prince Regent) of Korea, ⁱⁿ ~~in~~ passing through Moukden, had remarked to Ross' Korean teacher that the Prince Regent felt Korea might become Christian within three years. This was an extravagant remark, but a high compliment to the ^{style} ~~style~~ of mission work which Ross represented. Finally, Ross was able to report that in late 1886 the final revision of the Korean New Testament was completed. On the basis of this translation, he was starting to make a new translation of the New Testament in Chinese which would be in the ordinary rather than the literary style of Chinese. Correspondence between Ross and Edinburgh in that year would indicate that the Irish church was

considering the placement of missionaries in Mukden, and that there was talk of a single Protestant mission for Manchuria.

In 1887, Ross reported to the Board that the mission church had taken two important steps. In July or August, the membership ^{had} elected for the first time one of their own members to act as an evangelist, and ^{had} subscribed funds to underwrite his salary. At the time of writing, they were debating the possibility of supporting one more ^Man. The mission instituted a uniform course of instruction in Christian knowledge for all members and offered an examination for all preachers annually and ~~for any others who would desire to take the exam~~.

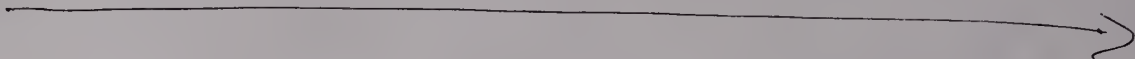
In 1886, Ross was visited by the first of many writers and explorers. H.E.M. James of the Bombay Civil Service made a journey to the mountains of Manchuria and on the basis of this ^{lat} trip wrote The Long White Mountain; or, a Journey in Manchuria. This had some very astute and complimentary remarks about the progress of the Manchurian church. Ross received word from the Board that he could go on furlough in the year 1888, for which ^Journey he began to make plans.

Undoubtedly one result of this news was Ross's desire to further explore the regions north of Mukden. On November 18, James Webster undertook the long journey to Kirin (Chilin). He went from Mukden through T'iehling to Hailung-ch'eng and from thence to Chilin. Ross continued to write during this year, and in the ^{spring} he ^{an outline} submitted a sketch history of the Manchurian mission and a paper on

Confucianism. At some point in the autumn, ^{of 1887} Ross made the journey to Seoul, which he had long desired to do. While there, ^{he} was able ^{to witness} to see to his joy the baptism of a Korean convert ^{of} on ^{his own} native soil ^{and} by the first generation American missionaries. ~~Ross was also able to witness the election of the first Korean elders.~~

~~In April of 1888, Ross went on furlough for the second time, this time to go to attend the London Missionary Conference at which he was to present a paper on China and Korea. However, before the Ross' left, tragedy struck with the death of their young son, Jackie. The Ross' travelled via Canada, where a letter of condolence reached them in Ottawa. The missionary conference was held in London from June 11 to 19, after which the family resided in Glasgow. From August onward, Ross began a~~

Chapter Five: Deepening the Spiritual Roots of the Church, 1888- 1900

In April of 1888, Ross went on furlough for the second time, this time ^{part} ~~in part~~ to attend the London Missionary Conference, at which he was to present a paper on China and Korea. However, before the Rosses left, tragedy struck ^{again} with the death of their young son, Jackie. The Rosses travelled via Canada, where a letter of condolence reached them in Ottawa. The missionary conference was held in London from June 11 to 19, after which the family resided in Glasgow. From August onward, Ross began a 

long ago
 vigorous series of speaking engagements. As far back as July of 1881, Ross had
 protested to written the Board that furloughed missionaries were used inadequately in the explana-
 tion of their work and the mission of the church. He said then that the church
 should arrange on behalf of furloughed missionaries a series of speaking engagements for this purpose. On his second
 furlough, the Board seems to have acceded to his request and made numerous arrange-
 ments for him. During the month of September, he itinerated in Ireland on behalf
 of the Presbyterian Church of Ireland. These speaking engagements continued until
 November of 1888.

By January of 1889, he had turned his thoughts to two problems. One was the merger
 of the Irish and Scottish missions to form a single Presbyterian mission in Man-
 churia, and the other was the writing of a book to honor his friend and colleague,
 Wang Jung-ming. The personal sorrow of the previous year was alleviated by the birth of his
 second daughter, Cathie Jane, in February. Ross published the book Old Wang in May,
 which received praise as an excellent example of missionary biography. In June, the
 Rosses were residing at Thistle Cottage in Nairn and in July they were in Fearn.
 While there in August, Ross learned of the merger of the two missions, which must have
 pleased him very much. From then till the end of November, Ross preached or spoke
 before various groups on numerous occasions. In October, they visited their relatives
 in Nigg and in November they settled down in Glasgow. Later in November, Ross learned of
 the dedication of a new Chinese-style chapel in Moukden on October 27. In writing
 of this chapel, John MacIntyre said that nothing pleased him so much as the architectural
 concessions to Chinese culture, "even to the old fashioned dragons and fabulous animals
 which scramble over the roof and gape at you from the gutter pipes." The construction
 of this building marked a significant point in the growth of the church in Manchuria.

In early 1890, Ross gave two lectures which were published in ^{the} ~~the~~ Missionary Record of the United Presbyterian Church. These were Our Work in Manchuria and The Gospel in Corea. In the former, he described his early life and work, and stressed the importance of the use of native agents as opposed to foreign missionaries. ^{which} ~~This was an important point with Ross.~~ ^{essential} In the latter, he gave a summary of how he had come to translate the New Testament into Korean and the progress of Christian evangelization in the Yalu River valleys. He again stressed that the spread of Christian knowledge had taken place without the effort of foreign missionaries, and ^h he also emphasized his belief that Korea might be the first Asian nation to receive Christianity. He based this on ~~the~~ two contentions: first, that Buddhism had lost its hold on the populace, and second, that the Koreans had a belief in a Supreme Being.

By late February, the Ross^{es} were making preparations to go back to Manchuria, but the children, presumably Margaret and the baby Cathie Jane, were ill. There was some question as to whether they should go, but by ~~the 6th of March~~ ⁶⁾ the family had set off to catch the ship in London. Before sailing on the Glenogle on March 29, Ross received word of the impending despatch of three more missionaries to Manchuria, Messrs. Douglass, Ingliss, and Robertson. ~~While~~ On board the ship while waiting for it to sail, Ross wrote an article for the Record, The Needs of Manchuria: Parting Words to the Church, in which he set forth his concerns for the state of the church in Manchuria. He said that

"as I wish it to be ^a clearly understood that for very serious reasons I object to the cry of large numbers of European agents in China, let me say that with the addition of a dozen ordained men of the right sort . . . I would consider the province (Manchuria) sufficiently manned."

He explained that these men ought to be stationed by two in strategic centers and ^{only} they should be there to train, assist, and guide the Chinese agents. His second plea was for the ^{he} Korean Valleys, which had never forgotten. He wished to see one missionary stationed ^{there} in the Wando region permanently. In these remarks, he mentioned ^{although} that he knew of a theological student in Scotland who was willing to undertake ^{remained whether there was} this task, ~~but~~ the question ~~was if there was~~ someone who would be willing to support him in his work as a special of.

in his work as a special offering above and beyond their normal mission giving.

During the summer of 1890, John MacIntyre and James Wylde, who had come out in January of 1888, took a trip to the Korean Valleys, during which time they baptized many Koreans. Ross himself took a trip in the autumn to oversee the area around ~~Tap~~ Tap'ing^كou which had been added to the mission. Then in December, he and James Webster took an extensive trip through the area north of Mukden. They came through T'iehling where they halted for the Sabbath before going on the following day to K'aiyuan. After staying the night, they turned west, ~~and~~ passed through the customs barrier at Machintai (?) and entered onto the plains fringing the eastern side of Inner Mongolia. They stayed five days at Tap'ing^كou and then returned to K'aiyuan. At the age of fifty, Ross was still the adventurer, taking extensive trips to oversee work and to ^{discover} see into what new regions the church could expand. In his report of this expedition, he says that he hoped later on to work eastward from Mukden towards the Korean border "to fill in the gaps" ! He ^{also in his report} urged the establishment of a station in Maimai^(Maimai chieh) ~~kia~~ so that they might be able to act on the northwestern part of Manchuria.

In the summer of 1890, Ross ^{had} participated in the second Chinese Missionary Conference in Shanghai. This was an important event at which Ross presented a paper and contributed to the discussion. He also wrote two articles for The Missionary Review of the World, one entitled The Christian Dawn in Korea, and the other The Chinese Missionary Problem. By the late summer, the Ross' hearts were again saddened by the death of their second daughter, Cathie Jane. ⁱⁿ In December of 1890 and January of the new year, he made an extensive trip to the north. Upon his return, he had a most amazing series of visits from Koreans from within the peninsular kingdom itself. A certain Ch'oe from Kanggye in P'yongbuk Province visited Ross to ^{report} report that there were many persons in the vicinity of that city who were believers. Ch'oe also came to apply for baptism from Ross. Shortly afterwards,

Ross's Korean colporteur arrived in Moukden with another Korean who came from Kanggye and confirmed Ch'oe's story. ^u Later, a messenger from the ^{hobang (second ranking)} ~~second ranking~~ ^{government official} of ^(?) in Kanggye arrived with a request that Ch'oe bring back with him Gospels, New Testaments, and catechisms. These were sent. Ross then sent his Korean compositor, a certain ^{Kong}, to accompany Ch'oe to ascertain the situation. Ross received a written reply from the mandarin himself, stating that he had been earnestly studying the Scriptures and ^{that} after the arrival of ^{he} Ch'oe and Kong ^{if} had made the effort to examine the believers in the cities of Kanggye, Chasong, and Huch'ang for their knowledge of Christianity. Of 100 professed believers in Kanggye, he felt only ten were fit for baptism, in Chasong of 90 ^{some} people only 7 were fit, and in Huch'ang ^{of 150} ~~of 150~~ people, only 15 ^{were} fit. The names of these 32 persons were sent on to Ross and the letter was stamped with the official seal of the city of Huch'ang. The magistrate further suggested that Ch'oe be allowed to stay and instruct these converts and mentioned that the believers in Huch'ang were sending to Ross one of their number, a certain Ch'oe Chong-hong (Tsoi Dsong-hong). This would indicate ^{already} that before missionaries had reached this ^{fit} northern region of Korea, where there ^{fit} were established Christian communities there.

In February ^{Ross} of 1891, ~~he~~ made an extensive journey of supervision to T'iehling and the area surrounding it. He ^b baptized 26 persons at that time and ~~at~~ supervised the election of four local deacons. Even in the area north of Moukden where the church had been ⁱⁿ established recently, a degree of self-sufficiency and self-propagation had already been attained. In March ~~of~~ 1891, 47 persons were baptized in the ^e even more remote areas of ~~the~~ Tap'ing'ou. The joy of these experiences was heightened for the Rosses by the birth of another son, John Herbert, on March 27. He became known to the family as "Bertie". The ^{es} English were assigned to Moukden; Mr. Douglas was sent to Liaoyang; and Dr. Young and Mr. Robertson were posted to a new station in the north, Shuang'heng, just to the south of Harbin. This ^{is} was

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done so that the mission would be in contact with an area to which people were migrating in large numbers from other parts of China. On June 7, James Wylie ^{reported} the baptism of a Korean from the city of Ch'osan on the Yalu. Apparently both the young man and his father, who had been the ^{toryŏngjang} (military magistrate) at Ch'osan, were staying with Dr. Westwater in Liaoyang.

On February 27, ^{A.} 1891, James Gale and Samuel Moffett, who were among the first North American missionaries to Korea, set off on a journey of exploration to the north from the Korean capital of Seoul. Gale was a Canadian and at that time represented the ^I Toronto University ^Y YWCA, while Moffett was ^{with} the Northern Presbyterian Church. By March 24, they had reached Uiju, from which many of Ross's early converts had come, and stayed there till April 5. By mid-month, they had reached Moukden, where they spent four days with Ross. Ross must have briefed them on his recent experiences with the Koreans in the Kanggye region, and told them to investigate the situation for themselves. After leaving Moukden, they went through T'unghua to the Korean Valleys. From there, they went to Chasong, and Huch'ang, passed through Changjin on the coast, and arrived in Wonsan on May 9. Ross was concerned that there should be a missionary in that region of Korea and Manchuria, and undoubtedly hoped that if the young missionaries saw the situation for themselves they or one of their colleagues would be sent there.

Throughout July ^{of} 1891, Ross made several ^{journeys} ~~itinerary~~ trips. In the summer, the Irish and Scottish missions, acting in concert, formed a single presbytery, which was a major step in the organization of the local church. It was no longer to be considered as a mission, but ^{as} an organized Christian body to be ~~known~~ known as the Kuantung Presbytery. The presbytery's boundaries were the three provinces of traditional Manchuria during the Ch'ing Dynasty, an enormous area including everything east of the Great Wall to the Korean border and south of the Amur River. In August, Ross ^{wrote} a description of his experiences with the convert Ch'oe who had come from Kanggye to seek baptism from him. Separately, he sent a letter to the Board requesting funds to enable Ch'oe to act as their agent in that area of Korea. The

Edinburgh Board turned this down and referred the question ~~to~~ back to the Manchurian mission committee. Undeterred, Ross wrote again on October 27 with the same plea and requested that the board consider sending a foreign missionary to that area. This request ~~must~~ ^{also} have been refused as there is no further mention of ~~this~~ ^{the} subject in the archives of the mission. Between September 23 and October 16, Ross and Inglis took an extensive journey through the north. During this journey, their route passed through the cities of T'iehling, ^{and} Weiyuan to Itung. ~~This~~ ^{survived} latter place acted as a base of ~~operations~~ ^{swayed} as they made a swing from there through the area of Maimaika ^{via} to the northeast and thence to an area to the ^u southeast of the city. ^{TP} In the winter, Ross wrote an article for the Missionary Recorder of the World on missionary methods entitled Paul the Missionary. For some time, Ross had felt that Paul was the model which the modern missionary ought to follow, and had attempted to pattern himself after the Apostle. Ross also wrote to the home church to assure them that although there ^{were} continued reports of social disturbances in ^China, the ^{Viceroy} Governor-General (Tsungtu) of Manchuria himself ^{self} had guaranteed ^{the} protection ^{of} foreign missionaries.

On February 16, 1892, Ross and Inglis set set off on another extensive journey, this time to the east and west of Moukden. They went via T'iehling and K'aiyuan ^{first} to Tapingko and Maimaika ^u. ^{Liaj} From ~~thence~~ ^{in the west}, they went eastward to It'ung, ^{and} ~~and then~~ ^{ward} southeast to Huinan or modern Chaoyang. ^{Upon leaving the latter place,} ~~From there~~, they proceeded to T'unghua and the Korean Valleys, where they spent two and half days before beginning the four-day ^{TP} return journey to Moukden. ^{opened} Beginning on May 17, the Presbytery met in Moukden, at which time Duncan M'Laren, chairman of the Foreign Mission Board, was present. He wrote to the Edinburgh paper, The Scotsman, on July 6 in praise of the work of Ross and his colleagues. He felt that no mission in China had made as rapid progress as had this body. ^{At this time, there were} ~~They were no~~ some 2,000 converts and a staff of 18 missionaries, including five from the Irish Presbyterian Church. The Irish were in possession of K'uanch'eng and the Scots of Shuangh'êng, two remote

Charles John

outposts. Also present at the meeting was Bishop [^] Corfe of the Anglican Mission in Korea. Apparently, Bishop Corfe's initial jurisdiction included Manchuria as well as Korea, and he felt the need to be in contact with the Presbyterian mission within his sphere, especially as they had had a significant influence on Korea itself. ^{During his visit,} He spoke to the conference on the church in Korea. In late November, Ross took an extensive trip to the area around K'aiyüan. During this year, he wrote another article which appeared in the Missionary Recorder of the World entitled How the Gospel Spreads in China.

On April 14, 1893, Ross made an extensive journey of itineration to the east of Moukden. He passed through the city of ^{Hsingching,} ~~Hsingch'ing~~ where the tombs of the Imperial ancestors are located, eventually reaching Wangch'ing-mên, one of the old customs barriers between Korea and China which had since fallen into disrepair. From there, rather than turning east to T'unghua, he and his companions ^{went} ~~passed~~ south until they came to ~~Xiang~~ ^{Ch}iangtientzu, half way between T'unghua and Huanjen. He remained there for nearly a week. ^{Near} ~~to~~ the home of one of their members was a house given over to dissolute pursuits by various young men, with whom Ross had long conversations. They ^{apparently} belonged to a Buddhist/Taoist sect ^{known as} called the Dsaili. ~~????~~

Ross was surprised to find that, even in this area, there were a number of Korean ^{men} ~~residents.~~ ^{a certain} ~~living.~~ One of these ^{who was employed as} had heard of Christianity from [^] Yi, ^{to Ross} a colporteur in the Korean Valleys, and came to present himself for baptism. In his report, Ross gave a clear description of the flora of the area, an interest which ^h had apparently stayed with him throughout his ^{time} ~~stay~~ in Manchuria. At the Presbytery meeting in May, Ross was elected moderator of the next year. During the summer months, his daughter Margaret became ill and the Ross ^{she} ~~she~~ felt that they should spend the months in Yent'ai (Chifou) for her health. They returned to Yingk'ou on September 5th.

During the summer of 1893, there were social disturbances in the Yangtze River valley which ^{alarmed} people in Britain for the safety of missionaries in China. Apparently, some at home were suggesting the use of British gunboats to ensure their safety. Ross replied to these comments ^{by saying} that,

"China will never be won to the gospel by our appeals to the secular power to intervene in every little trouble we may experience. This appeal to 'Caesar' or the 'British gunboat' simply deepens in the mind of patriotic Chinese the belief that the missionary is a political agent - a belief that hinders Christianity more than every other cause combined."

In November, ^{of 1893} Ross contemplated the opening of a station in Ilu, halfway

between Moukden and T'iehling. ~~More gaps were being filled in.~~

↕ In January ~~of~~ 1894, Ross began the New Year by travel^{ing} throughout the areas north of Moukden and especially concentrating on the Ilu region. The concentration of effort in this area ^{his} ~~was~~ ^{was meant to} strengthen an area which had been ~~passed~~ ^{ed} over in the urge to push northward the ^{domain} ~~extent~~ of the mission.

In March, Ross was granted the honorary degree of Doctor of Divinity by Glasgow ^{U.K.} University, not only for his missionary endeavours in Manchuria, but for his two books, History of Corea and History of the Manchus. This buoyed up the spirits of the entire mission. By ^{that} ~~this~~ time, the mission had been established in Manchuria for twenty years and the ~~prospect~~ ^{prospect} of continued calm growth seemed to be unquestioned. However, in the summer of ^{that} ~~this~~ year, China and Japan went to war over the question of China's suzerainty over Korea. The principal battlegrounds were in northern Korea and Manchuria and affected every aspect of the church and the mission.

The Sino-Japanese war stirred up very strong patriotic feelings in many Chinese who did not distinguish between ^{the} Japanese and Westerners. All foreigners seemed to belong to groups which were attacking China and which were bent on destroying her national sovereignty. As a consequence of these feelings, mobs of people and undisciplined bands of soldiers fleeing the front attacked Christian ^s institutions and the homes of native Christians. On August 10, a mob in Liaoyang attacked and beat James Wylie so severely that he died of his injuries, six days later.

on November 4, and was back in Moukden by November 30. His reports from that period indicate that there was still considerable social turmoil ^{in the Moukden area} but that there had been no loss of membership ^e in spite of the anti-foreign character of some of the attacks. Ross again stressed the importance of non-interference by Western powers in ^{Chinese domestic} these problems. He was resolutely against gunboat diplomacy, which ^{he felt} would harm Christian endeavour irreconcilably ^{vocably}. James Webster, when ^h he returned to ^{his} post, hoped that ~~that~~ work could be opened in Hailungch'eng, ^{thus} and ~~so~~ ^{ing} extend the work of the K'aiyuan district.

In early 1896, normal church activities were resumed and the foreign missionaries re-established themselves even in the most distant outposts. In the far western and northern stations, the news of outbreaks against foreigners had not reached the inhabitants ^y there, so that ~~as a consequence~~ neither the church nor its missionaries had suffered any ill effects ^{from} of the Sino-Japanese War. By April 16, Mrs. Ross and her two daughters had returned to Manchuria to join their husband and father. On June 14, a great event in the development of the church took place with the ordination of its first native pastor, Elder Liu from Moukden. A second church building in the Chinese style was ^u built during the summer and autumn at T'iehling and a new chapel was erected in one of the suburbs of Moukden. In September, Ross concentrated on the church in Ilu, which he saw as an important link in the chain of stations to the north of the Manchurian capital. There were, he discovered, more than 300 applicants for baptism in this town alone, which seemed to dispel any fears of the Church having diminished in vigour ^u or ability to grow. At some point in September or early October, Ross made a trip to Shanghai, but for what purpose, ^{we} ~~we~~ ^{it is not known.} have been unable to discover. In December, shortly before Christmas, Ross made another long journey of itineration to the east to Hsingching and Yungling and baptized 44 persons.

In January of 1897, he continued his extensive journeys by making a trip to

the Ilu → where
 area ~~then~~ he baptized 158 persons ~~in various of~~ ^{from several of} the villages surrounding this market town. Then in February, he took another long journey to the east, during which time he covered an estimated 500 miles. In the great arc which he covered, he went to Pachiatzu west of K'aiyuan, thence to Yungling, Hsingching, T'unghua, and ^{Ch} ^{ti} ~~Chiang~~ ^{ti} ~~mentzu~~ in the south. He baptized 159 persons on the ^{is} journey. ~~Whilst~~ in T'unghua, he was reminded that,

"the Koreans, whom I had put away from my mind and hand, are thrust upon us again."

When he arrived in that city, 50 ^K ^(A) Koreans presented themselves for baptism of which 21 persons received the rite. Because these men pressed upon him their ^{needs} needs of the large Korean community, in his report for March 1897, Ross made yet another plea for a missionary to be sent out to deal specially with their needs. ~~In April,~~ ^{of 1897,} Ross itinerated in the area around Ilu. In May, Ross and MacIntyre were feted by the Manchurian mission for their 25 years of service to northeast China. From mid-July ~~on,~~ the Rosses spent the summer in Shanghai, where Ross attended ^{the} meetings of the Bible Commentary Committee. One result of these meetings was that Ross wrote ~~the~~ Commentary on Job, Isaiah (half), the Gospel of St. Matthew ^e (half), the Letter of James, and ~~commentaries~~ ^{as part of} on some of the minor epistles, which were published later ~~on~~ ⁱⁿ a complete Chinese commentary to the Scriptures. ~~During~~

During this year, newly ordained pastor Liu Chuen-yao ~~was enabled to travelled~~ to Britain and to visit the home church in Scotland. Pastor Liu's visit fulfilled a long-held wish of Ross that Chinese Christians be enabled to go to the West to see for themselves the condition of the church there. In October, Ross made an extensive tour of itineration north of Moukden, and in November, he worked on putting out the second number of a magazine called in English Manchurian Church Magazine. His Korean colporteur arrived at this time and again urged him to go to the Korean valleys, but he was unable to do so. ~~The~~ ^P statistics for the Manchurian

church in this year give testimony to its great growth; one native pastor, 17 elders, 165 deacons, 105 chapels or places of worship, and a total baptized membership of 5802. In addition, there was a list of 6,300 enquirers who ^{were} undergoing instruction.

Ross continued to be an indefatigable traveller. In January ~~of~~ 1898, he made another extensive journey ^{to} to the east, going as far as Hsingching and as far north as Pachiatzu, touching on a number of small villages in remote valleys. After completing this trip, he went out again in ~~the following February~~ ^{February} to pay a visit to towns further east. He spent a month engaged in this labor and visited Yungling and Hsing ching again, then T'unghua, ^{Hsi ch} ~~Ch~~taociang, ^{Ch t} ~~Ch~~Yeshuihotsu, ^t ~~Ch~~Yiangientzu, Iaklikyu, Jaojiugow, and Iirshidsai. In all, he baptized 122 Chinese and 95 Koreans. [¶] Reflecting on this tour and especially on the baptism of the Koreans, he ^{remarked} ~~said~~ that,

"the whole Korean question has hung [¶]lain heavily on me."

There were twice as many missionaries in Seoul as in all of Manchuria, but not one was sent to this important region. He ^{pleaded} ~~pleaded~~ again with his home church to consider sending out a missionary ^{to them} ~~to~~ who could be stationed in the region of T'unghua. ^{He pointed out} His great fear was that because many ^{of those Koreans who} ~~had~~ had come to make profession of ^{faith} ~~belief~~ had to wait years to receive baptism ^{He felt that unless there was a pastor for them,} they would join the Roman Catholics. This proved to be true. Ross must have felt a special urgency ^a about this as he realized that these men had come to a knowledge of Christianity through the distribution of the New Testament which he and MacIntyre had translated. [¶] R.J. Turley of the British and Foreign Bible Society had accompanied Ross on this last journey and in April he wrote a very strong letter to the Foreign Missions Committee urging them to take up the work along the Yalu River valley. The church seemed stung that they appeared to be doing nothing in the face of a ^{challenging} ~~challenging~~ situation, ^{but} ~~but~~ nonetheless, they backed off from further ⁱⁿ ~~commitments~~ commitments due to their overburdened ^{financial} ~~financial~~ financial situation.

In the autumn, Ross was again able to turn his attention to what he felt was one of the most pressing concerns of the church, the education of a trained native clergy. As far back as 1887, Ross had instituted a rudimentary system of lay education, but now there was an urgent need to establish a college to provide a more systematic and sophisticated theological education. Ross and T.C. Fulton of the Irish church were made professors and Ross was created principal of the new institution. Four other missionaries were made lecturers on the staff. The curriculum was to extend over four sessions, of six months each, sessions beginning in October and concluding in April. For students who could not present a high school graduation certificate, an entrance examination was administered.

In December, 1898, three men set out to make a tour of the Korean valleys, undoubtedly at the behest of Ross. They were R.J. Turley, who had accompanied him on his February trip, Mr. Sprent of the Society for the Propagation of the Gospel, and J. Miller Graham of the mission in Liaoyang. Sprent's appearance apparently was at the suggestion of Bishop ~~of~~ Corfe of Korea who was concerned about the situation in the Kando region. They left Moukden on December 13, and returned home on January 16, 1899. Graham in his report stated that this area definitely demanded the attention of at least one ordained missionary, and again stressed the point made by both Ross and Turley that many for lack of anyone to supervise them turned to Catholicism as being the closest thing. They men also praised the attitude of self-support which typified the local congregations. The route which these men took encompassed Hsingching, Wangch'ing-mên, Yingpu and T'unghua. They stayed in the latter place until the 26th ~~of~~ They celebrated Christmas there, ~~was~~ using portions of the Presbyterian, ~~and~~ Low and High Church liturgies, ~~and~~ baptized 33 Chinese and 6 Koreans. From there, they went to ~~Tungkou-ch'eng (Chian),~~ Tungkowitzu, a port on the Yalu, and crossed over into Korea at that point. They were pleased to learn that the church in T'unghua was known in that place. Sprent separated from the group there and took a week's journey down to Kanggye. Graham and Turley recrossed the Yalu and proceeded down the valley in a southwesterly direction. Along the way, they encountered large numbers of Korean residents.

~~resident~~
resident

They passed through ^{Chiang} ~~Chiang~~ tientszu, Hualⁿⁱ ven, and T'aipingshao. The three joined up again at the village of Chi^u tsa^{ou} where there was a Christian family well known to Ross. Graham then went ^{on} to Moukden separately via Kuantien and Liaoyang while Turley and Sprent went down the Yalu and thence to Yingk'ou.

In the winter of 189~~8~~⁸ and early ~~1899~~¹⁸⁹⁹, Ross spent most of ^f his time instructing the senior class of theological students. He had seven students whom he tutored in Practical Training, which was mostly concerned with ~~the instruction in~~ the preparation and giving of a sermon. During ^{of 1899} January, he read 221 ~~st~~ papers on the Letter to the Romans, which were supposed to be responses to ten questions on the content and implication of the Apostle's ~~method~~ message. In February, there were lectures and papers on Job; March consisted of more practical training and in April, he concentrated on the Gospel of Luke - rather a varied fare! In the junior class, they had 126 students, plus some 60 auditors. ^P During this time, of maturation in the young church's life, Ross began to hear the first intimations of the Boxer Rebellion in the countryside. Native Christians were being harrassed for their belief as a consequence of the 'im^{politic} and unwise action' of the Empress Dowager. Although there were these petty persecutions, there did not seem at that time to be any indication of the full ~~of~~ fledged anti-foreign movement of 1899 which was to break out within several months. ^P In June and July ^P H.W. Pullar, who had been set aside in November of the previous year for work in the T'unghua area, in company with Ross, made a journey to his assigned area. They passed through Yungling, and Hsingching, which ^{Pullar} he hoped to make his residential center, and carried on through Wangch'ing-mên to T'unghua. He felt that the latter place would be an important center for both Chinese and Korean work. Ross had purchased a site in T'unghua and there was a chapel and an evangelist ^{ad} already in possession of the place. ~~Pullar felt that T'unghua could be an important residential center as well.~~ From T'unghua, they went north to Pataochiang to visit the Korean converts settled in that area, and where Ross baptized a number of ^{the Koreans.} ~~From there they~~

^{on}
 went to Hungtungai where more Koreans were baptized and Fullar engaged one of the
 young men to be his instructor in the Korean language. They ~~west and went~~ returned via
~~and~~ → and T'unghua.
 to Hsitaochiang. They then passed over the Maoerhkou Pass into the Korean
 valleys. During this excursion, they baptized some twenty Koreans, including ^{two}
 children. One of the interesting things which they noted in their travels was the
 number of schools in the areas occupied by the Koreans.

Chapter Six: The Final Years, 1900 - 1916

~~went to Hungtungai where more Koreans were baptized and Fuller engaged one of the young men to be his instructor in the Korean language. They turned west and went to Hsitaochiang. They then passed over the Maoerkou pass into the Korean valleys. During this excursion, they baptized some twenty Koreans including 2 children. One of the interesting things which they noted in their travels was the number of schools in the areas occupied by the Koreans.~~

At the start of the new century, the Manchuria church had a membership of 11,000, with additions of 2,500 members in the past year, 1899, alone. In addition to the various institutions which had grown up, both the Chinese and the foreign missionaries seemed ^{proudest} ~~most~~ about the ordination of one more Chinese Christian to the pastorate. This confidence in a growing church was ^{soon} to be shattered by the uprising known as the Boxer Rebellion. This occurred after Ross went on ^{his} furlough in February. The full fury of this rebellion, which was directed against foreigners, their institutions, and any Chinese known to be associated with them, struck in June and July, and necessitated the withdrawal of missionaries from their stations. For the September Record, Ross wrote a lengthy analysis of the situation, and laid the blame, as he had for past patriotic anti-foreign outbreaks, ~~on~~ the perception ^{by} the Chinese that foreigners were attempting to destroy the sovereignty of China. ^{He} stressed the need for Protestant missionaries to refrain from interference in politics for their own purposes. ^P The missionaries in Manchuria ^{were} ~~had been~~ withdrawn from China in late July. Some of the missionaries assigned to the far north had to escape through Vladivostock. The anti-foreign feeling extended to all those who were associated with the missionaries. An evangelist and a church officer from Liaoyang fled to Korea, eventually finding their way to the home of the American Presbyterian missionary, Samuel Moffett in P'yongyang. The evangelist from Hsingching sent Ross a dismal story of destruction and murder. The churches in Hsingching Yungling, and T'unghua were destroyed and over ~~a~~ 120 persons were known to have been killed. The evangelist sorrowfully attached to his letter a list of those Christian ^s known to have been murdered. The greatest single symbolic act of des-

struction was the ruination of the great church in Koukden, but the story was the same elsewhere. In spite of ~~all~~ all these trials, Ross, when speaking at the Union Proceedings of the United ^ePresbyterian and Free Churches, stressed the sophistication and civilization of the Chinese as the reason why only the best men should be sent out to that nation. No disaster could shake his confidence in the Chinese people.

In early January and February, ^{of 1901} Ross continued to receive messages from various Chinese church leaders about the distressing condition of the local membership. These letters led Ross to write a lengthy Appeal on Behalf of the Suffering Manchurian Christians, in which he made a direct plea to the churches in Scotland to lend financial assistance to the members of the Manchurian church. Although at the time ~~of~~ ^{when he was} writing, people ~~no~~ ^{→ this appeal →} longer being put to death for being Christians, their livelihood had been destroyed and they needed assistance to re-establish themselves.

He felt that the home church had a special responsibility in this case because

"through us these calamities have overwhelmed them. Death and destitution have been their portion, only because they accepted with a full heart the message ~~we~~ ^{we} had to declare unto them."

The Chinese Christians' guilt in the eyes of the Boxers was guilt by association. It behooved the home churches to help them to 'sustain life' and to rehabilitate their living conditions. On ~~the 11th~~ ^{11,} March Ross met with a prayer group for missionaries and ~~for~~ ^{left Britain} for Manchuria. He sailed on the 19th from Genoa on the Prinz Heirrich and arrived in Yingk'ou on April 28.

By the time of his arrival in Manchuria, many of the missionaries had gone back to their posts and had had an opportunity of evaluating the destruction. The area which seemed to have suffered most was that which was overseen by Mr. Pullar, the area to the east of Moukden encompassing Yungling and Hsingching. Many of the men as they returned wrote very poignant letters of the sufferings which the Chinese Christians ^{had} endured for their faith. George Douglass, while in Japan, had received a letter from Elder Wang of Liaoyang which had been sent to him through the courtesy of Samuel Koffett of P'yöngwang, with whom the elder had been seeking

refuge. Elder Wang vividly described the destruction of the church in Liayang, his flight to the Yalu River and ^{his} eventual escape into Korea. On his way to P'yōng-yang, he passed through the cities of Uiju and Sōnch'ōn where the Christians in those ^{places} took brotherly care of him. ^RThe Irish and Scottish missionaries, who had gathered for council ^{sel} on November 27 and ^{again in} December of 1900, met together ~~again~~ on May 8, 1901, ^{and} assessed the situation and made new assignments. The review of the situation showed ^{that,} as had been intimated earlier, ~~that~~ the persecution had been least severe in the north, ^{and} most severe in the east. Pastor Liu urged against any recriminations. Nonetheless, missionaries felt that if the central government should offer compensation ^{to} individual Christians, they should not be discouraged ^u from pressing any claims which they might have. The conference also urged against any new building programs and concluded ^{with} ~~on~~ the confident appeal for ~~more~~ new missionaries to come, ^{and} to prepare for what was ~~was~~ anticipated to be an even greater period of growth.

Throughout the summer of 1901, Ross collected stories of the martyrdom and sufferings of the Chinese Christians at the hands of the Boxers. In September, he sent to the Record a brief account of the suffering of the Korean Christians resident in Manchuria. Most were able to flee to Korea, but four ^{had been} ~~were~~ taken to T'unghua and executed. As with the Chinese, the Koreans had their goods and valuables stolen which Ross felt

"proves that not the Boxer element, but that of the robber spirit reigned in the valleys."

^RIn the midst of all of these troubles, Ross found time to enter into controversy with a Prof. Warneck, who had written in the Record on ^{the} principles of missionary endeavour. In the upbuilding of a church, the most important quality in a man was neither his learning nor his diligence. ^eRoss said: ^vAlthough these were important, ^hhis character was his ^{most} important quality. The missionary must evince above all the spirit of sacrifice, foregoing his own pleasure and even his own concepts of cultural values lest "he raise ~~a~~ a barrier against his message in the mind of

his hearer." Once the church ~~can~~^{could} secure men with the Christ-spirit of sacrifice, "any other problem of missionary work would eventually resolve itself." In December, Ross busied himself with preparing rooms for the theological students and making preparations for the course of study. He hoped to have 15 students in the new term.

The year 1902 was spent in reconstructing the damaged church. The May meeting which was held concurrently as a Presbytery and mission council was attended by 42 missionaries and their wives. From this year onward, responsibility for Mongolia (!) had been transferred from the London Missionary Society to the Irish Presbyterian Church. In June, Ross rejoiced in the completion of a term of study at the theological college. There were 85 students in the junior theological class and sixteen students in the senior class. By August 14th, he wrote of his concern that further Boxer outrages might be imminent. The Viceroy in Moukden had taken immediate action against these rumblings and Ross hoped that these ^{MOVES} would be effective ^{to prevent any further unrest.} In a letter of September 9, Ross reported that the services ^{held} in the outstations continued normally, although the street chapels in Moukden had not ^{been} ~~yet~~ ^{reopened?} The Russian soldiers who had occupied Manchuria were by that time withdrawn from the areas west of ^{the} Liao River.

During the year 1902, Ross wrote a book at the suggestion of some of his Manchurian friends, Missionary Methods in Manchuria, which was published in the new year. This was his first book in fourteen years and received wide acclaim. For more than twenty years, Ross had considered Paul to be ^{the} model which modern missionaries should take as their example and he used this ^{the} book, based on his experiences in Manchuria, to illustrate his ideas. He emphasized forcefully the need to build a church which was not a replica of the home church, but an independent church suited to the character of the people of the nation.

The senior theological class completed its studies at the college on March 28, 1902, and included 16 students. The Junior class took up its course on April 6 and included 94 students. The junior class of the college trained the local evangelists, from which group promising students were selected for the theological hall proper,

where they would be trained for the pastorate. The church was slowly recovering from the Boxer disaster. On July 10, the Edinburgh office appointed Ross to represent the Manchurian mission to the British ~~Vice~~ Consul in Moukden. In the ~~new~~ college session in November, there were five first year senior level students, two second year, five third year, and ten fourth year students, ~~twenty~~^e two students in all. During ~~the year~~ 1903, Ross, under the influence ~~the~~ of R. T. Turley of the British and Foreign Bible Society, began to develop literacy work among blind Chinese Christians.

In January of 1904, there were ~~rumsors~~^{mo} of the potential outbreak of ~~new~~^a conflict, this time between the Japanese and Russian Empires. Ross reported at that time that the countryside seemed quiet although nervous about the possibility of war. After completion of the theological course in the early spring, Dr. and Mrs. Ross^s were given medical advice to rest from their duties for several months as they seemed to be suffering from exhaustion. Consequently, they retired to the seaside resort of Peitaiho near the ~~port~~^o of Ch'inhuangtao on the west shore of the Liaotung Bay. While they were recuperating there, the Russo-Japanese War broke out in full fury during the summer, resulting in the ~~withdawl~~^w of many missionaries from their Manchurian stations. Several men determined to stay on and weather the storm. Ross ^{himself} fully expected to return to Moukden by the autumn. In a letter written in July, Ross said of his stay in Peitaiho that

"I am not here because of risk in the interior, but for the purpose of recruiting by a holiday of complete rest, which is a novelty to me."

True and brave words.

From August 24, Ross attended a momentous conference at Peitaiho which was to shape the future course of the entire Chinese church. This conference was the result of a circular questionnaire sent out by missionaries in Peking to all missionaries in China to determine the possibility of obtaining uniformity in the creation of a single Chinese church. The conference reported ^{+h-} between 90 to 97 per-cent agreement had been achieved on the four questions asked. These were first, a union hymnal for the Chinese church; second, uniform terms for a chancel

and for a church; third, uniformity in the use of the term Shangti for God and Shengling for the Holy Spirit, and finally, federation of all societies for the creation of a single Christian church in China. What Ross had done for the church in Manchuria, he hoped to see achieved for all of China. On September 4, he and Dr. Inglis set out for Manchuria and Ross was settled in again in Moukden - in the midst of the Russo-Japanese conflict! By late November, Ross could report that ~~all~~ of the missionaries had returned to their posts.

In January of 1905, everyone in Manchuria was expecting a greater outbreak of war, some big battle in which the war of attrition might be brought to an end. The carnage both civilian and military was very great, and the condition of the country more ravaged than before. The mission ^{found} ~~formed~~ itself in the position of ~~administra-~~ ting, administering aid on a large scale. This was in addition to what was being provided by the Viceroy of Manchuria. In the midst of ~~and~~ ^{conflict,} this, the theological college carried on as ~~best~~ ^{well} as it could. By late March, Moukden had been taken by the Japanese from the Russians. When Ross paid a call on the commander, Marquis Oyama, ~~and~~ ^{and} found him to be congenially disposed to the church ^{and} ~~and~~ ^{Ross} he anticipated no problems with the army of occupation. The college, in spite of the battle, finished its course for the year and Ross hoped that with the opening of the roads, it would be possible to hold a presbytery meeting in May. The war had prevented the presbytery from meeting in 1904.

To Ross's great sadness, his brother-in-law and great friend John MacIntyre died on September 1 at Peitaiho, where had gone for a rest. He had ^{suffered} a heart attack at Haich'eng and it had been hoped that rest by the sea would help to restore him to health, but to no avail. Ross wrote a lengthy eulogy of him for the Record. He was buried in Yingk'ou near the grave of W.C. Burns. Ross and his wife also spent the summer in Peitaiho recuperating from illness and exhaustion. It is from the time of the Russo-Japanese War that Ross's health ~~would~~ appear to have broken down. From that time onward ^{there were frequent references} one reads ^{mission} often in the official correspondence ~~of references~~ to the poor state of his health. In September, a group met again to consider the ^{formation} of a single church in China and was ^{ordered} to ^{prepare a} report ^{for} the Shanghai Missionary Conference scheduled for 1908. At the end of the year, Ross

donated a piece of property which he had purchased on his own in T'unghua to the Foreign Mission Committee.

In April of 1906, Ross made some extensive visits to areas north of Moukden and paid particular attention to the church in the vicinity of Ilu. Some of these places had not been visited by him in eight years. Many who had not seen him since the Boxer Uprising greeted him with happy reminiscences of the past " and . . . frank reminders of my advanced age." ^{He} He was also reminded of how successful work had been here in the past and wondered if a new ^Smissionary might not be sent out to the area. The Presbytery met in May, and there was considerable discussion of the need ^f for a self-supporting church and one which would form part of a single Chinese Christian church - two ideas which pleased Ross very much. In December, Ross was **heartened to learn** ~~glad to know~~ that his sister Catherine, John MacIntyre's widow, had been designated as a missionary in her own right.

In April of 1907, Ross made a tour of villages to ^{the} north of Moukden and followed this ~~up~~ by a sweep through the villages to the southeast of the Manchurian capital. In June of that year, he and his wife went on furlough, taking the new Trans-Siberian Railway. This must have seemed to them ^{the} what we in our day think of by jet travel. A trip which consumed two months when Ross first went out was now a matter of two weeks. The Ross' ^{as} stopped ~~off~~ for a short while in Moscow and in Vienna, and then went on to Lausanne in Switzerland, where they spent the summer. This need for recuperation is some indication of the declining state of Ross' ^{TP} health. They returned to Scotland in the autumn. On November ~~11~~, Ross spoke at the conference celebrating the Centenary of Chinese Missions. At the same time, ^{well} on November 10, a new church was dedicated in Moukden to replace the one destroyed ^{by} by the Boxers. The dedicatory sermon was preached by W.A.P. Martin, who had been ⁱⁿ China for 57 years.

During the month of January, 1908, the Ross' ^s lived in Edinburgh, but by the spring had moved to Rothesay. He spoke on May 21 before the Foreign Mission Committee

in Edinburgh about the state of the church in China. Apparently, his mind had been captured by the great revival movement which had begun to take hold in Manchuria. This movement was the result of a similar revival which had started in P'yongyang in Korea, and had spread through^{out} the churches of the peninsula. News of this revival first reached Chinese ears from a Chinese missionary who had visited the northern Korean city and passed through Liaoyang on his way back to his station in Honan Province. Two Chinese Christians then went down^w to P'yongyang in January of 1908 and returned glowing with news of the Korean revival. Shortly afterwards, the Manchurian church experienced this same movement of revival. This^{movement constituted} ~~was most probably~~ an important stage in the life of the Manchurian church, as it reinvigorated the ^s spiritual life of the community^{and a sense of} which had been living under ~~such~~ dread since the Boxer Rebellion and the Russo-Japanese War. Ross felt so strongly about the effects of this revival that on the basis of reports and letters ~~he~~ wrote a book, The Marvelous Story of the Revival in Manchuria, to commemorate it.

The Rosses spent the summer of 1908 in his home area in Balintore, where he had bought some land. Their residence in that area was the farm known as Old Shandwick. On October 9, the family left Glasgow for the east, arriving in Moscow on the 14th and on the 25th in Moukden.

During the latter part of 1908, Ross must have begun to write one of his great scholarly works, The Original Religion of China. In May of 1909, he again returned to Scotland, presumably to present the manuscript of that book to his publishers. It was published later in 1909. ^I ~~In~~ this book ^{he} holds to a view which is unique among scholars of Chinese religion, ^{namely} that the religion of the most ancient period was ~~essentially~~ monotheistic. In addition to his observations of the character of primeval Chinese religion, this book is notable for its record of the yearly Imperial rites celebrated in Moukden, and for the diagrams of the Imperial altars where this rite was performed. The year 1909 otherwise seems to have been a comparatively quiet year for Ross, as there are very few notes about his activities.

Presumably, his health must have continued to trouble him. ~~in la~~

In late February ~~of~~ 1910, the Secretary of the Foreign Missions Committee^e wrote to Ross, suggesting that he might attend the ~~proposed~~ World Missionary Conference to be held in Edinburgh. ^{in that year} Ross accepted the suggestion, but as he was not able to finance a trip home ~~in~~ that year, he asked the mission to assume the expenses. The Secretary in his reply of April pointed out that under the circumstances[?] this would have to be treated as a personal expense unless it was to be Ross's final trip home. The secretary expressed considerable concern over the present state of Ross's health,^{de} and it is obvious ~~in reading this letter that~~ to note that the Secretary was urging Ross to retire before his health deteriorated^f any further. The Rosses arrived home on ~~the 7th~~ of June⁷ and took up residence in Edinburgh. For the remainder of the month, Ross attended the Edinburgh Missionary Conference and then went to Balintore for the summer. In early July, he notified the Board of his intention to retire from the mission after 38 years of service. He was granted the status of an Invalidated Missionary and received letters of praise for his diligent work. A letter received on August 12 lauded him as the founder of the Manchurian mission and as a worthy successor to W.C. Burns. He was also praised for his extension of scholarship and literature.

Although retired, and technically an invalid, Ross remained as vigorous as before in the number of engagements which he kept and the work which he undertook. In October and November, Ross gave a number of lectures to various local church groups about the church in China. In the latter part of 1910, the Rosses moved to 12 Marchhall Crescent^{Edinburgh} where they lived until Ross died. For the next two years, Ross was much in demand as a speaker for the missionary movement. Not only was his calendar filled with appointments, he seems to have actually fulfilled them all. Concurrently with these engagements, he served from 1910 on^{ward} as an elder for the Mayfield United Free Church in Edinburgh, a short walk from his home. On February 14, 1913, he gave an important luncheon talk to an assembled body of Christian

students at Glasgow University, entitled Accessibility of the Mission Field and the Duty of the Church. This was a plea for mission service and was apparently well received by the students, judging by the ~~responses/rece~~ correspondence received.

In January and February of 1914, he conducted several Sabbath services, and on April 16 he was notified that the Manchurian missionaries had elected him to be their representative elder at the General Assembly of the United Free Church. This raised the question of whether he should represent the Mayfield Church or ~~the~~ Manchuria. The rest of this year was filled with requests for speeches and lectures. During this time and until his death, Ross began work on what he hoped would be his magnum opus, a fit companion to The Original Religion of China. This book, The Origin of the Chinese People, was published posthumously in 1916 and attempted to present ~~some~~^a coherent theory ~~as to~~^{of} the origin of the Chinese and their culture. Like the earlier work it was based upon years^{of} of reflection on an important question, and was felt by those^{who had} urged its publication to be a fit memorial for Dr. Ross. This, however, gets ahead of our story. On April 28, 1915, Ross attended the Christian Literature Society Conference in London, which proved to be the last major event he was to attend. He passed away on August 6, 1915, to return to the Master whom he had served so long and so well. He was interred in Newington Cemetery in Edinburgh on August 11, over which grave a large commemorative stela^e was erected which tells something of his family and his work. His Chinese friends raised a poignant tablet to him which was placed behind the pulpit of the central church in Moukden.

Ross was fortunate to have passed away before his son Findlay MacFadyen was killed in France on August 1, 1918. His wife, Isabella S. M. Ross, died 15 years ^{later} in Glasgow on December 19, 1930. His first son, Drummond, eventually went to South Africa, where he became Vice Principal of The High School for Boys in Worcester. His son, John Herbert, became a minister in the United Free Church and his daughter Isabel married another U.F. clergyman, Robert Ritchie Watt. Both Isabel and Robert

served as missionaries in the Gold Coast (Ghana). His niece Lillian MacIntyre also became a missionary in Manchuria, where she had been raised. Ross' descendants are now scattered throughout the United Kingdom, Australia, and South Africa, but ^{his} the greatest memorial ^{to} ~~his life is not these people~~ ^{his descendants} but the lives which he influenced in Manchuria and Korea, and the churches in those ~~two~~ two nations which he in large measure helped to ^{establish} inaugurate.

Chapter Seven: Ross' Achievement

In the annals of missionary heroes, the name of John Ross is not often recalled. He was not ^a the great scholar ^{like} that his fellow Scot, James Legge, ~~was~~, yet he made important scholarly contributions. He ^{wrote} did the first history of Korea in any Western language, the first Korean grammar in English, the first translation of the New Testament in Korean, and ^{also undertook} wrote important works on Manchu history, the primeval form of Chinese religion, and the origin of the Chinese race. He was ecumenical before that word came into common use. He worked for the union of the Irish and Scottish missions in Manchuria and once that was accomplished, he worked for the creation of a single Christian church in China. In these days when con-
^{become assimilated} temporary theorists of mission speak of getting into the culture of another society, Ross would be considered a modern. He took as his model the Apostle Paul, whom he felt exemplified three characteristics: patience, sympathy, and diligence. Ross possessed all three of these characteristics in abundance. Even under the most trying circumstances, he did not become angry, something which few of ^{his} colleagues could claim for themselves. James Webster remarked in his eulogy for Ross that in ^a all the years which he had known ^{TP} ~~him~~ him, he had never seen ^{Dr. Ross} ~~lose~~ lose his temper even in the most provoking situations. ^{TP} Before Ross ever arrived in China, he had made up his mind to study the Confucian classics as the basis of his evangelism. This sympathy for Chinese culture, and his confidence in the Chinese people, made him an enthusiast in the eyes of some Europeans, but it stood him well with the Chinese. He was diligent in the extreme. Probably no other member of the Manchurian mission travelled so widely or so frequently as ^{TP} Ross. His energy was proverbial and lasted ~~into~~ well into his final year of life. It is the author's hope that this small ^o volume may ~~adequately~~ commemorate adequately the name of one who worked long and diligently for the church. Ross deserves ^{that he has previously been allocated} justly a more prominent place in the annals of ~~the~~ Christian mission. ~~This book has been a small attempt to~~ rectify that injustice.

It is hoped that the present monograph will be a first step in helping him attain it.

Special Contribution

John Ross, First Missionary to Korea



Dr. James H. Grayson
Professor
Methodist
Theological Seminary

I am especially glad to be able to write for the first edition of the *Keimyung Gazette* and want to take this opportunity to thank the editorial staff for asking me to submit a manuscript. When the idea of producing an English language paper was first discussed, I was asked to be the first advisor to the group of students who wished to produce this paper. Although I am no longer at Keimyung University, it gives me a great deal of pleasure to know that this paper has finally become a reality. I wish it all the best luck and hope that it will prove to be a well written, thoughtful newspaper worthy of the university.

In the bicentennial year of the Roman Catholic Church in Korea, and in the centennial year of the Protestant churches in Korea, it is well to reflect on the life of a man who was responsible for the initial transmission of Protestant Christianity to this country. Although the

Rev. Dr. John Ross only visited Korea once in his life, his work had such an impact on the development of the church in this country that he deserves to be called its first missionary. In this short paper, I would like to summarize for you some research which I have pursued as a hobby, and what I have learned about this remarkable man, John Ross.

John Ross was born in 1842 in Nigg in northern Scotland near to the major city of Inverness. His father Hugh Ross was a tailor, and John Ross grew up as a native speaker of Gaelic, a non-English language spoken in the Highlands of Scotland. His parents were also members of the non-established United Presbyterian Church of Scotland. Thus John grew up as a member of a small community in which his parents were among the better educated persons. Speaking Gaelic natively, he had the experience of learning to speak English as a second language when he went to school. Being a member of the non-established church meant that he learned early to think independently. After serving several Gaelic-speaking churches in the Highlands, John Ross decided to become a missionary to China. He left Britain in 1872, and did not return home permanently until 1910.

John Ross is an important figure in mission history in Northeast Asia. There are five reasons why he is important. First, he was

the founder of the Protestant church in Manchuria, and indirectly responsible for the development of the church in Korea. Second, he was the first Westerner to write a textbook of the Korean language. This was called *Corean Primer* and was published in 1877. Third, he also wrote the first history of Korea in any Western language, which was entitled *History of Corea, Ancient and Modern*, published in 1879. Fourth, John Ross was the first translator of the New Testament into Korean. The Gospel of St. Luke was published in 1882, and the complete New Testament in 1887. Fifth, he helped the indigenous growth of the church in Manchuria by stressing the role of the local Christian over the role of the foreign missionary.

The part of his work



The John Ross' (1901) Back Center, Rev. John Ross

which most interests us, of course, is John Ross's involvement with the Korean language and the translation of the New Testament. He knew a number of languages including written and spoken Chinese, and Manchu. He undertook study of Korean solely with the intention of translating the Bible. In 1876, he met a Korean merchant, Yi Ung-ch'an, who agreed to teach him Korean. The fruit of their labors was the *Corean Primer*. Yi

Ung-ch'an, who came from Uiju on the Yalu River, requested several of his friends to come to Moukden, the Manchurian capital, to assist Ross in the translation. John Ross worked with a committee of translators to produce a Korean New Testament. The translators first translated the Chinese New Testament into colloquial Korean. Ross then revised the manuscript 3 times translating from the Greek New Testament. The result of this work was a New Testament translated into the dialect of Uiju in north Korea. It was also the first time in many years that a book had been published entirely in the Hangul script.

The translation of the New Testament by John Ross is important for several reasons. First of all, it presented the Gospel for the first time in the

language of Korea. Second, the words which Ross selected to use as theological terms are by and large the terms which are presently used in Korea. John Ross selected the term *Hananim* for God, the words for the books of the Bible, and other important theological words. Third, because the translation was only in Hangul, it gave a great impetus to the development of writing in the Korean script.

The translation of the New Testament had a

great deal to do with the growth of the church in the Korean peninsula. It was John Ross's idea that Christianity grew quickest and best where the local Christians were primarily responsible for the propagation of the Faith. Ross himself was not able to enter Korea at this time as it was closed to foreigners until 1884. Ross gave copies of his translation in the thousands to Korean merchant friends who were asked to give away the copies freely when they returned to Korea and sold their merchandise. This they did and as a result, there were already gathered communities of Christians before the arrival of foreign missionaries. In Seoul, some of these first Christians hesitated to reveal themselves to the newly arrived missionaries as they felt that John Ross was their pastor. This is an important fact, as it indicates that the propagation and development of the Protestant church in Korea has from the first been the work of Korean Christians. The rapid growth of Korean Protestantism is a tribute to the concept of mission held by John Ross.

For anyone wanting to know more about John Ross and his life and work, the author of this article wrote a biography of him in Korean which was published by Keimyung University Press in 1982, the hundredth anniversary of the translation of the New Testament. The biography is entitled *John Ross, First Missionary to Korea*.

Dr. Grayson has a Ph. D. in Comparative Religion from the University of Edinburgh, and presently teaches that subject at the Methodist Theological Seminary, Seoul. For three years he taught in the Theology Department at Keimyung and was chaplain to the Junior College.

My Memorable Freshman Days

Kim Byung-som
Junior
Department of English
Language and Literature

Spring, the season of hope, joy and youth, has already come; the sun is shining, the trees are wearing the clothes of verdant leaves and the birds are twittering in the fields. Now it is May, 'the Queen of Seasons'. On the campus, a variety of colorful flowers and fragrant vegetations are in full bloom. We Keimyungians seem to be more active and energetic in every kind of activity.

By the way, my college life also started with the beginning of this delightful

spring. When I was a freshman, I was full of dream and hope, and really had wonderful and abundant plans. Like so many other freshmen, I also tasted campus life: meetings, festivals, discussions, studying, etc. In particular, circle activities gave me many good opportunities to enhance my talent, broaden my knowledge and make true friends.

During my freshman days, I heard many pieces of good advice from my seniors and professors. They said, "Have a lofty ideal and practical dreams. Read as many instructive books as you can. Make close friends who can share with you

sorrows as well as joys. Master at least one more foreign language. Pay attention to your precious health." Their speeches were very useful and made a deep impression on me.

According to their thoughtful advice, I tried to do my best to decorate my college life joyfully and meaningfully. So, I joined the club and enjoyed various interesting events, such as picnics, camping, an athletic meetings, mountain climbing, and the like. Through these unforgettable extracurricular activities, I experienced a lot of things which I could never learn in class.

However, sometimes many pieces of advice puzzled and confused me. I would wander like a strayed sheep for a long while. Many times a day I had asked myself: What is college? What is meaningful cam-

pus life? What am I? What do I have to do now? I had spent several months thinking over the above questions. As a result of it, I could come to the conclusion that faithful study and extensive reading make our campus life not only meaningful but also enjoyable.

To be frank with you, I had often neglected to study my major subject. Nowadays, some students seem to make light of the importance of studying. I think studying is one of the most significant tasks of our college life, even though it is not all in life. I dare say that we can cultivate our mind and body from classes, and enjoy true romance as well as vigorous youth from the extracurricular activities.

In retrospect, five years have already passed away since I became a college student. During these years,

I served the military for about three years as a proud Korean man. It seems only yesterday that I was a freshman. Now I am a junior. I really understand the old saying that time flies like an arrow. Looking back upon my freshman days, it was, in a word, beautiful. They say that college is the real sanctuary for the pursuit of truth, completion of personality, and self-perfection. That's right! This is the inalienable privilege that only we collegians can have. From now on, I will try my best in everything under the given conditions and circumstances. Finally, I send my cordial appreciation to my lovely friends, respected seniors and honorable professors who have helped and encouraged me when I was in trouble. I will bear in mind their thoughtful advice forever with the beautiful memories of my freshman days.

Biographical Data

J. H. Grayson

James Huntley Grayson

father, W. Norman Grayson, Pianist

ba July 31, 1944, Beth Israel Hospital, Newark, N.J.
lived in Hackettstown, N.J., (rural), 1950-1968.
attended local schools

Univ. Rutgers U., ^{BA} Sociology-Anthropology, magna
cum laude, 1966, PBK

Columbia, M.A., 1968, anthropology

Duke, M.Div., 1971, Systematic Theol.

Edinburgh, Ph.D., 1979, Comparative Religion

The Emplantation of Religion, The Development
of Buddhism and Christianity in Korea

Work:

1971 → United Meth. Board of Global Ministries,
Korea

73 → 76 Kyungbuk Nat. Univ, Sociology Dept,
lecturer

~~76~~ 79 → Kyemyong U., chaplain

m.

Ruth Nancy Hildebrandt, July 25, 1980
father, Franz Hildebrandt

Ph.D. (Glasgow) in Economic History, 1980

writings

Taeju Guide, RAS, Kyemyong, 1980

articles, Korea Journal, Korea Times &c.